

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, SEPTEMBER 9, 1920.

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Getting rid of the saloons is helping fast to get rid of the slums. They go together.

Pastor Meets preached three times a day at Denton and baptized 22 people. Others are expected. Four joined by letter.

Rioting and murder are almost daily occurrences between the two Irish factions in Belfast. Even the women are said to fight like wildcats.

Sugar profiteers have now got their fingers pinched, which have been pilfering other peoples pockets. So mote it be, and more of the same in other lines of business.

Mississippians will be glad to welcome Rev. S. P. Martin, of Owensboro, Ky., who has accepted the call of Main street church, Hattiesburg.

The National Baptist Convention, composed of our Negro fellow Baptists in the United States, will meet in Indianapolis September 8. A special train from Memphis carries all delegates from this section of the country.

Rev. J. D. Brame is assistant pastor of First Baptist Church in Greenville, Texas. There are over 1100 resident members and he is full of work and happy in it. He wishes that Mississippi friends will remember him when they pray.

During the epidemic of influenza in Ongale, India, the people were terror stricken and many died of the plague, but the girls in the Baptist Mission school prayed and sang praises of God day and night. Not one of all the Christian population of Ongale died.

The Roman Catholic Mayor of Cork in Ireland was arrested for disloyal conduct against the government and put in jail in England. He has refused to eat, choosing to commit suicide by starvation in the effort to arouse sympathy for the Sinn Feiners. He is enjoying a great deal of advertising in the newspapers in this country. Efforts are made to bring pressure to bear on Lloyd George to release him. But the prisoner persists in trying to die.

Rev. N. R. Drummond, enlistment missionary for District 6 has recently closed a good meeting at Union Church, Franklin County, where the Baptist Record was put into every home and a Sunday School organized, a young lady appointed to do W. M. U. work, \$90 raised to assist in buying a horse and buggy for the pastor and a liberal offering made to the visiting preacher. Brother Drummond bears testimony to the fact that real constructive work can be done in a church during a revival meeting aside from the winning of the lost. During such a season a church is glad to do these substantial things.

The Bishops of the Anglican Church in the recent Lambeth conference issue an appeal for Christian unity in which they say: "We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized in the name of the holy trinity, as sharing with us membership in the universal church of Christ which is His Body." Very broad, brethren, but we can beat that, for Baptists believe that everybody who has exercised personal faith in Christ is a Christian and so a member of Christ's Body, though he may not have been baptized. We believe that there are many Christians in the Anglican communion, though they haven't been baptized at all.

CLUB RATES FOR BAPTIST RECORD

During the present campaign the Baptist Record is offered at \$1.50 per year in clubs of five or more from any one church. The same rate is made for the Record on the Budget Plan as described in the literature. See page five of this issue for further explanation.

Near Chattanooga in a country church during a recent revival four wildcat stills were stacked one night with a note by the former operators exhorting all moonshiners to do likewise, deliver up their stills and serve God.

Labor Day, September 6th, was duly observed in Jackson and a good program attracted a multitude of interested people. There are no better citizens than can be found among these representatives of organized labor.

The Vaiden church has enjoyed probably the best meeting in many years. Brother Madison Flowers, of Jackson, preached for a week. There were fifteen additions to the church. Brother Flowers was reared near Vaiden.

There ought to be a law making it a crime with severe penalty, including living on bread and water, for the man who destroys food in order to keep up the price of that article. There are said to be many who are guilty of this sin, making others go hungry that they may line their coffers with gold.

Rev. J. R. Gullett, of Baldwyn reports great meetings among his churches for the summer. In five meetings that he has held there have been 108 professions of faith and 106 additions to the churches. He has done the preaching in several of his own meetings and has had Rev. J. B. Wages and Dr. J. F. Tull to help him in others. He is greatly encouraged in his work and gives God all the glory.

Some brother who sends the Recrd to Rev. W. F. Martin, of Rodman, Florida, would do well to give him his name as he threatens to ship him a box of oranges. He is very much pleased with the Record and is active and blessed in his ministry, having taken up the work given up by his son on account of failing health. At 78 Brother Martin is regular in his appointments.

Dr. H. M. King and his church in Jackson are making diligent preparation for the revival meeting which is to begin the fourth Sunday in September. They have a systematic plan of Bible reading now in progress by which the people are engaged in searching the scriptures and a tabulated record is kept of all that has been done. We know of no more needed revival than a revival of reading the Word of God

Pastor W. E. Farr has been compelled to give up his work at Gloster on account of his wife's bronchial trouble and has arranged to locate at Seminary Hill, Ft. Worth, Texas. On September 15th he becomes one of the Seminary evangelists and his first work will be with Southside Church in Meridian. We regret to lose him from our working force in Mississippi where he has been singularly blessed of the Lord in his pastorates as a church builder and in successful evangelistic work.

In the first six months of this year 273 people were killed by automobiles in Chicago.

It is said that the German naval fortress of Heligoland will require three years for its destruction by the allied commission.

Last week by mistake it was said in the Convention Board column that the Record is \$1.25 in clubs of five. It should have been \$1.50.

Literature on Christian Education Education may be had from Dr. W. C. James, secretary of the Baptist Education Board, Birmingham, Ala.

Roddy W. Doughty, who has just been discharged from the marine hospital, reports a great meeting at Jena, La., where L. H. Brooks is pastor. Sixty-two were added to the church, forty of them by baptism.

How often is the remark made that is a great blessing that we got rid of whiskey before so many automobiles came in. The danger would have been intolerable otherwise. As it is a very large percent of the accidents comes of drivers who have been drinking.

One county in Mississippi reports as much money invested in automobiles as in mules and horses and nearly as much as in the mercantile business. This is a county, too, with no large city.

Brother J. B. Wooley says that any church would do well to secure the service of Rev. R. D. Stringer who has just resigned at Topisaw effective in September, where he has proven one of the best preachers the church has ever had. The deacons add this testimony to his worth.

Pastor D. W. Bishop had with him W. D. Waters, a student of Mississippi College, in a great meeting at Robinwood. The preaching was all that could be desired and the results were twenty-three added to the church, eleven of them by baptism. The pastor is greatly rejoiced that forty have been added to the church since its organization a year ago.

Pastor A. J. Linton had Brother B. W. Bishop with him in a meeting at Cedar Grove, Marion county, August 22-27. The messages were the true gospel and thoroughly enjoyed. One was baptized and two received by letter. It was a spiritual revival, five new subscriptions were received for the Record. The church was liberal with the preacher and also gave the pastor's wife a purse. Nearly enough money was raised to pay for a fine piano, and the pastor was recalled for another year.

Did you ever hear a dentist tell a child (it would hardly work with a grown person) when he went to pull his tooth: "This will not hurt you; I am not going to hurt you?" And then did you hear the child scream with pain as the tooth was extracted? We are somehow reminded of this when we hear people talk about certain forms of union work among various denominations, at the same time assuring us that they are careful to safeguard against "sacrificing any principle." Generally the child knows better. The dentist may be "painless," but the patient suffers. We heard of one dentist who assured a child who was crying that he did not want his tooth pulled, by telling him he was just going to "extract" it.

THE BAPTIST RECORD

ADVANCE REPORT OF REPRESENTATIVES TO THE LONDON CONFERENCE.

As the representatives of the Foreign Mission Board to the "Conference on a Baptist Programme for Europe," we make this preliminary report to the denomination from the R. M. S. "Imperator" upon which we are returning to America. The official and fuller report will be made to the Board and communicated to the Brotherhood at large later.

Before sailing for the Conference, which met in London, we asked the readers of our denomination and papers to pray earnestly that grace and wisdom should be vouchsafed to the members of the Conference. With gratitude and praise we now report that throughout the Conference there were many evidences of the presence of the spirit of Christ. We were helped over many difficult places and reached harmonious agreement in every concluding action that was taken. Surely many of our home people, prayed and our Father heard them.

The Conference was composed of representatives from:

Australia, Austria, Belgium, Czcho-Slovakia, Denmark, Estonia, Finland, France, Brittany, Germany, Holland, Hungary, Italy, Latvia, Norway, Poland, Portugal, Roumania, Spain, Sweden, Canada, United States.

In addition to the undersigned official representatives Drs. Gambrell and Mullins, who are touring Europe under the appointment of the Southern Baptist Convention, were present from this South and in addition to Dr. J. H. Franklin and Dr. Emory W. Haist, the representatives of the Foreign Mission Society of the Northern Convention, Dr. Brooks, Dr. Fowler, Mr. Mornay Williams and Mr. Brouillette were present from the Northeastern Convention. All these brethren participated in the sessions of the Conference and gave their warm approval to every action that was taken by it.

It was a serious meeting. Men were there from Siberian exile, from the hardships of war and the devastation which it has left. All were there to take part in making a Baptist programme for Europe, rearing the Kingdom of God upon the ruins of war and seeking to take advantage of the opportunity which the war has made for the dissemination of our gospel message. It was a wonderfully significant meeting, perhaps the most significant for missionary ends that Baptists have ever held. The "Times" and "Freeman" of London says:

"At the closing session of the Baptist World Alliance Conference, held at the Church House last week, Dr. Gambrell, who has probably taken part in as many conferences as any man, said it was the most remarkable one he had ever attended. This is true, whether we have regard to the representative character of the gathering, the spirit which dominated its proceedings, or the conclusion at which it arrived. It is no exaggeration to say that it has done more than all the four Baptist World Conferences put together to make the Alliance a living and potent reality."

Space must not be asked here for more than the briefest statement of some of the immediately urgent needs to which the Conference has called our people. Reports will be published which give decisions upon territorial, educational, publications and other matters considered during the five days the representatives worked together upon the proposed program. We must here use our limited space to enlist the quietest and largest possible response of our people to the appeal which the report of the Conference on relief work makes to all of us.

Early in the Conference a committee was appointed to work out a relief table of physical needs in the war areas. This committee had as a basis of calculation the collated estimates of Drs. Rushbrooks and Brooks, who had spent several months in arduous travel and diligent survey. Representatives were present from all the countries for which relief is asked, and these corrected and supplemented the figures which Drs. Rush-

brooks and Brooks had prepared. The result was a very thorough and reliable report by the committee of the Conference. This report shows that Southern Baptists will probably have to extend relief to the amount of one-half million dollars during the next three years. This relief is to cover the most distressing needs of fatherless and starving children, destitute widows, of homeless and hungry preachers. The estimates which were adopted are severely conservative. If it is found possible to enter Russia and to ascertain there in the same cautious way the actual and imperative needs of the people, we shall probably be called upon for a much larger sum than we have here named. We have no misgivings as to what the response of Southern Baptists will be to such needs when they have been thus verified.

Our very earnest appeal now is that Southern Baptists shall begin at once to provide this relief and that our pastors and their leaders shall inform the churches and people everywhere that we have a relief work of our own to which all who are interested in such work can contribute through a regularly organized Baptist agency and to needs about which there can be no doubt. The Foreign Mission Board will now have its own channels from which to distribute the gifts of our people to war relief in every country in Europe and in the near East. This fact should be told throughout the length and breadth of the South and the information supplemented by the most earnest appeal that any man can make for prompt and worthy response to the needs which have been discovered and classified.

As a closing word, we would say in solemn seriousness and deep conviction, that the Conference from which we are returning was truly epochal and that it marks the day of a new world-opportunity and call to Southern Baptists. The white harvest fields of Europe and the world have passed before us in review and the call of God has sounded with a new clarity, passion and power. We have no gifts to make our people see and feel what we have seen and felt. We can tell only a little of the story and trust to the Spirit of God to speak directly to the hearts of our people and churches even as we feel He has spoken to us and our brethren in Conference.

GEO. W. TRUETT,

J. F. LOVE,

Representatives Foreign Mission Board.

SAILING FROM VANCOUVER.

(Frank E. Burkhalter.)

There was no shedding of tears nor heaviness of heart today when the Empress of Japan, bearing nearly 100 Southern Baptist missionaries and their families to stations in the Orient, set out to sea, the largest missionary argosy in history, perhaps. As the big boat began to back out from her pier the missionaries, assembled on the forward deck began to sing. The coronation hymn, "Crown Him Lord of All" was the first selection, followed in quick succession by such hymns as "Onward, Christian Soldiers," "Blest be the Tie That Binds," "America" and "The Star Spangled Banner."

The departure of this largest group of missionaries ever sent out at a single time on a single ship by any denomination was made the more pleasant and significant by reason of the cordial hospitality of the Baptists of Vancouver who had shown every possible courtesy since the arrival of the big group of missionaries here on Saturday. In response to a telegram from the party that it would reach Vancouver on that day and that the missionaries were open to service on Sunday if needed, a large delegation of Vancouver Baptists met the train, welcomed the visitors on behalf of the local churches, and asked that at least six of the churches be supplied with speakers at both of their Sunday services. This request was complied with and the indications are that the visit of our Southern missionaries with the Baptists of British Columbia has been the means of arousing a new interest in and enthusiasm for missions, while the exceptionally cordial hospitality that has been shown our people by the Baptists of Vancouver

gave all of us a new appreciation of our Baptist brethren and sisters of this province in particular and of Canada in general, for we were assured that Canadian Baptists as a whole are very much the same type as those who found in Vancouver.

Sunday's program was so arranged as to present the returning missionaries as well as the majority of those going out for the first time, so the audiences received both a fresh report from the mission fields and an inspiration from the stories of the young men and women who have just surrendered their lives to mission service and are going out to the fields for the first time.

Not content with inviting the missionaries to occupy their pulpit on Sunday morning the members of the First Baptist church, under the leadership of the Ladies Aid Society, invited the members of the big missionary party to be their guests at a picnic supper in Stanley Park Monday afternoon and naturally this formed the climax of an exceedingly pleasant visit in this beautiful and hospitable city. Cars called at the hotel for the visitors and took them to the park, where an elaborate supper was served among the commanding fir trees. At the picnic a telegram of greeting to the missionaries from Dr. F. W. Patterson of the Canadian Baptist Union at Winnipeg was read and expressions of appreciation of the missionaries for the great courtesies shown them were voiced by Rev. W. E. Sallee and others. So deeply were the missionaries impressed by the hospitality of the Vancouver Baptists that they invited the Canadian Baptists to send fraternal messengers to the meeting of the Southern Baptist Convention, next year and asked that the Southern Baptist Convention likewise send messengers to the Canadian Convention so that the Baptists of the South and those of Canada may get better acquainted with each other. It will be of interest to those Southern Baptists who may not have been apprised of the result of the forward movement of Canadian Baptists to know that they went over the top easily in their drive for \$25,000,000.

But the hospitality of our hosts did not end with the picnic in the park, following which the guests were given an extended drive over the city. Then on Tuesday many local Baptists were at the pier to see the missionaries off. Mrs. Maguire, wife of the pastor of the First Baptist church and who played the role of chief hostess in the absence of her husband, brought a quantity of flowers to the boat for the women of the party, while numerous other courtesies were extended the missionaries by Mr. E. J. Cossens, treasurer of the First Baptist church, and Mr. E. Thomson, clerk of the church. No member of the big party will ever forget the cordial Christian hospitality shown them at Vancouver and the good people here asked to be apprised of the next sailing of our missionaries from this port in order that they may play host again.

It may be of interest to the home folks to know that several of the "movie" photographers saw enough of news value in the departure of so large a number of missionaries at one time to want to take pictures of the group for their news films, so films were taken for the Gaumont, Selznick and Kinogram services in the United States and the two leading services in Canada. It is my information that these films will very likely be shown in the lower Southern and Southwestern states the first week in September, with the possibility that they will reach the upper tier of Southern states a few days earlier.

But more significant than the pleasure which the missionaries found in their pleasant journey across the continent, the cordial reception at the hands of Vancouver Baptists, the attention that has been showered upon them by the movie and regular photographers and the thrill of being a member of the largest missionary party that has ever sailed for foreign shores is the joy they find in having been called by the Master of the Harvest to labor in His foreign fields.

Recognizing that the departure of this ship will form an important milestone in Southern Baptist missionary effort, the writer prepared a souvenir autograph album in which he asked every adult member of the party to pen an expression of sentiment on the eve of sailing or any farewell message

which he or she might care to give to the people at home. And while these messages varied in their verbiage in accordance with the difference in the personalities penning them, there ran through practically every one of them a sense of gratitude that God had deemed the writer worthy to represent Him in so important a mission as taking the gospel to a lost world. And each writer urged that the people back at home pray for him or her in the important task of representing Southern Baptists abroad, and that the young people in the homeland be encouraged to give serious consideration to the demand of Christ upon their lives and the desirability of following them in foreign mission effort as they seek to follow Christ.

While it has been frequently stated that this is the largest group of missionaries Southern Baptists have ever sent out to the foreign fields, if indeed it is not the largest group ever sent out at a single time by any denomination, the writer believes it will prove one of the most competent groups as well which has ever gone out from our board. The young men and women have had excellent training, their hearts are aglow with zeal for the Master's work, and as their departure makes history for the homeland, there is every reason to believe they will make significant and glorious history on the foreign fields.

The writer greatly enjoyed his few days of intimate association with them and was asked by them to urge all our home people to back them up with their prayers, their sympathy, their means, and by sending additional workers that the abundant harvest now ready for the reaping may not be lost to the Master.

Vancouver, B. C., August 17.

BAPTIST BIBLE INSTITUTE THIRD TERM SOON STARTS.

Under exceedingly favorable circumstances and with a brilliant outlook for a highly successful season, the Baptist Bible Institute of New Orleans will open its third annual session on Friday, Oct. 1, 1920. Preparations are now under way for the enrollment of several hundred students for the coming term.

Under the direction of Dr. J. E. Gwatkin, business manager, and Miss Mary Cason, assistant to the president, the office force of the Institute has been busily engaged this summer in sending out literature and catalogs to prospective students in various parts of America. Hundreds of catalogs and information blanks, together with personal letters and school pamphlets, have been mailed to young men and women, especially to those residing in the estates of the Southern Baptist Convention.

The third session of the Baptist Bible Institute will find two new departments in full operation. These departments were created at the last regular meeting of the Board of Directors of the Institute, of which Dr. P. I. Lipsey, editor of the Baptist Record, is president. The departments are: Evangelism, under the direction of Dr. George H. Crutcher, and Foreign Languages, under direction of Dr. R. P. Mahon. Dr. Crutcher was for a number of years the corresponding secretary of the Louisiana State Mission Board, with headquarters in Shreveport. Here he rendered a great service to the Baptists of Louisiana, and it was with a deep regret that the people of the State gave him to the Institute. Dr. Mahon, a former missionary to Mexico, headed the Baptist Hospital at Alexandria prior to his election to the faculty of the Baptist Bible Institute.

One of the great benefits to the Baptist cause in the coming of Drs. Mahon and Crutcher to New Orleans is the impetus that will be given mission work in that city under their direction. The City Mission Council of New Orleans, a body composed of representatives from the various Baptist Churches for the purpose of directing mission activities, recently elected Drs. Crutcher and Mahon as secretaries of Mission Work. Dr. Crutcher will direct the work of the English speaking mis-

sions, while Dr. Mahon will handle the foreign speaking missions.

There are at present 13 missions in New Orleans, as follows:

Algiers (now a Church) B. E. Massey, pastor; Clay Square, J. S. Johnson, missionary; Carrollton (now a church), J. E. Dean, pastor; Berean, R. C. Floyd, missionary; Elenore, O. L. Hughes, missionary; Valence, J. P. Holcomb, missionary; Lake View, C. T. Carmichael, missionary; Material Ridge, G. Hilton Butler, missionary; Harvey, E. R. Denny, missionary; McDonoughville, G. K. Fortinberry, missionary; Washington Square, E. P. Bergeron, missionary; Industrial, H. E. Clark, missionary.

The missionaries named above are students of the Institute. During this coming term, as in the past term, they will be aided in their work by other students of the school. One of the greatest channels for practical work by students is mission work, which enables them to carry out the school motto: "Training for service by training through service."

In addition to aiding the missionaries, the students will engage in open air meetings, church meetings, personal work, etc. This work is done under the direction of Prof. Ernest O. Sellers, teacher of practical work, head of the music department, and director of student activities.

Dr. Bryon H. DeMent, president of the Baptist Bible Institute, has spent practically the entire summer at Clyde, North Carolina. In letters received from time to time from the president, it has been learned that his physical condition is greatly improved, and that he is in splendid shape for the coming session's work.

However, Dr. DeMent has not been able to remain entirely out of public sight, for his services were drafted by the Ridgecrest Conference for a series of lectures, and he has served other places also.

It was a busy summer for the faculty and students of the Baptist Bible Institute. Very few of the students went back into secular employment for the summer, but chose religious work and served as pastors, supplies, Sunday School and B. Y. P. U. workers, and gospel song leaders.

The members of the faculty were kept especially busy during the summer. Dr. Christian who accepted a summer call to the Baptist church of Collins, Miss., has been constantly engaged in revivals, with much success. Dr. C. C. Carroll has been busy with lectures and preaching appointments, occasionally finding opportunity to visit the Institute. Prof. Sellers has been constantly at work in evangelistic engagements in both the north and the south. Prof. Cote did considerable mission work among the French, while Prof. Zarilli performed much service among the Italians. Drs. Gwatkin and Denham remained at the school except for a few engagements at nearby churches. In the absence of Rev. E. D. Solomon during August, Dr. Denham served the St. Charles Avenue Baptist church, while Dr. Gwatkin served the St. Louis church, which has been without a pastor until recently, when Bro. Strother, of Pineville, accepted the call to the church.

A great school session is looked for. While several houses have recently been bought, there is still a possibility that for a few weeks conditions will be somewhat cramped, owing to the great number of students expected at the opening of the session. Some of the homes around the Institute recently purchased will not be given over for Institute occupation until the first of October and of course some time will be required to get them in condition for the students.

On the whole, the prospects are as bright as any school could desire, the opportunities for Christian work in the city in which the school is located are unlimited, the faculty is strong and capable, the student body promises to be large and zealous, and great work is expected to result from this third session of the Baptist Bible Institute, "the youngest educational child of the Southern Baptist Convention."

G. H. BUTLER.

HONOR DR. LEAVELL.

The Baptists of Oxford and Lafayette County have enjoyed a season of great activity in church work and progress along all lines under the pastorate of Rev. Roland Q. Leavell. They have just had a great meeting in honor of Dr. George Leavell and his wife, who are on their vacation from China, where they are in mission work. After covering the county in preliminary meetings, a great meeting of the churches of the county was held here Sunday night.

At the preaching service Sunday morning Rev. Edward Stubblefield of Clarksville, Tenn., a former pastor of the Oxford church, delighted a very large congregation with a powerful sermon, and in the evening an illustrated lecture on China was given by Dr. George Leavell, assisted by his wife. Stereopticon views of much interest were shown and the work in China was explained in detail together with an exposition in detail of the great opportunities offered in the field there.

The ladies of the church furnished supper to a large crowd from the county, who attended the service, and all denominations of church people in Oxford attended the union service on this occasion. A number of new converts from one of the churches of the county where Rev. Roland Q. Leavell had just completed a most successful meeting were baptized in the baptistry of the church here.—Commercial Appeal.

OPENING OF NEW SESSION OF THE SEMINARY AT LOUISVILLE.

The Southern Baptist Theological Seminary will open its sixty-second session on Tuesday, Sept. 21, 1920. The opening exercises will take place at 10 a. m. on that date, and the matriculation of students will begin at 11 o'clock.

Students entering for their first session in the Seminary should bring ordination or license certificate, or at least a formal letter issued by vote of their church indorsing them as ministerial students. The presentation of such credentials is the only requirement for matriculation.

Preparations have been made to take care of a record-breaking attendance. Fifteen new rooms have been added to the dormitory, and arrangements have been made to assure ample accommodations in the city for the families of all married students.

Rooms in New York Hall are ready for occupancy at any time by unmarried men or those who do not bring families. The first meal will be served in the dining hall on Monday evening, Sept. 20.

Married students who bring their families to Louisville should arrive in the city several days before the session opens, if possible. They will be assisted in finding suitable quarters in the city.

The opening lecture will be delivered by Prof. Gaines S. Dobbins, of the new department of Church Efficiency, on the evening of September 21, at 8:00 o'clock. His subject will be, "An Efficient Church in a Modern World."

All students are urged to be present on the opening day if possible. The regular class schedule begins on the 22nd. Any who are unavoidably delayed should come as soon as they can after the opening.

It is not necessary to write in advance if you can comply with the entrance requirements and meet the living expenses. It will give me pleasure to correspond with any who need aid or who are uncertain as to their plans.

JOHN R. SAMPEY, Acting President,
Norton Hall, Louisville, Ky.

Remember that September is Baptist Record month in all the churches in Mississippi. Put it in every home.

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EDITORIAL.

RIGHTEOUSNESS AMONG RACES

The religion of Jesus Christ has new problems to meet and solve from generation to generation. If we give it a chance it is entirely equal to the and will inevitably triumph. But there are always hindrances to overcome or to remove. One of the present day problems, and it is primarily and distinctly a religious problem, is the equitable adjustment of race relations, the attitude of races to each other and their treatment of each other.

This is not a local or sectional matter, not even a matter for one nation to study or solve. The races of men all over the world are coming today into closer touch than ever before. When there is close touch there is likely to be friction. That means irritation, heat, possibly explosion. Nobody can prevent this coming into touch with one another if he would, and probably most of us would not if we could. There is a mutual dependence, an interlocking of interests of every sort that is more and more patent, inevitable and in many ways desirable. None of us are sufficient unto ourselves, and the world is not big enough for us to live apart. Economic conditions force cooperation. Political ideas and institutions find the barriers of race or nationality no impediment to their progress or acquisition. The matter of health, the danger of the spread of disease, this item alone is one that makes the whole world one in its vital interests.

But the point of view that concerns us most, and the one that is most essential in the solution of the whole interracial problem, is the duty of Christians of different races towards one another, and toward those of other races that are not Christians. It is said to be a common remark among Negroes that "white folks aint got no religion." And it is certainly common among white people to seriously discount the Negro's religion. Both are right, and both are wrong. They are wrong because they do not take into account what religion has done for both races; what they would be if they did not have the restraining and constraining power of the love of Christ in their hearts at all. The situation would simply be intolerable without their common religion. If they were of different religions, or if either race had none at all there could be no living together in the same state. If the Negroes were Catholics and the white people were protestants—well you have but a faint conception of what it would be by reading the accounts every day about conditions in Ireland. It would be vastly worse here. A manager of a large Delta plantation worked altogether by Negroes, himself not a Christian at all, assured the writer that there would be no possible living with Negroes but for their religion. The same impossibility would be upon us if the white people were not Christians.

We said that both parties were also right in speaking disparagingly of the other's religion.

This is true because our religion has not always, not generally, functioned when it comes to members of one race dealing with members of the other. In this both are seriously at fault. The religion of our common Lord has not completed its work in us and there is yet much territory in us to be subdued and made spiritually productive. This is true in other spheres than that of interracial conditions, but it is about this we speak now. We wish to make the appeal so far as our voice can extend to members of both races that we all seek to bring the religion of Christ into operation in our dealings with one another.

There is no suggestion here of destroying interracial lines, but rather of preserving race integrity. That is a wonderfully comprehensive and illuminating sentence of Paul in his speech at Athens to men of a different race when he said: "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." This matter of racial bounds is of God's appointment. But he who separated us into races is our common Lord and his given us reciprocal duties and obligations. Our duty to one another is our duty to God. And we have not fulfilled our obligation to God until we do right by one another. The only solution of any problem is the religious solution. That only is right which is right in the sight of God. He only is righteous who does right. "He that doeth righteousness is righteous." No more can a man excuse his misconduct toward anyone on the ground that he is "nothing but a Negro". No more can a Negro justify himself in failing to perform his duty on the ground that he is excusable in getting what he can out of a white man, and seeking merely to "get by" with a pretense of doing his work.

VACATION DAYS

Like a big white star against the green background of the mountain side swings Robert E. Lee Hall at Blue Ridge, as you climb the long and curving grade of the railroad. We had seen this immense and shining building before as we passed through the mountains and wondered what it was. This time it was our privilege to make our way to it and rest on this mountain of vision for a few days. An automobile sped us out from Black Mountain, but crept up the mountain side in "low" the latter half of the journey, for it was not a Ford. Set in a wide horseshoe in the mountain side is Blue Ridge with the peaks rising high behind it; and far away in front rises the finest mountain picture our eyes have ever feasted on.

It looks as if the molten elements of earth were in a storm and suddenly congealed in their tumultuous turbulence. Sometimes it is difficult to distinguish between the mountains that rise to the sky and the clouds that descend to earth, as they embrace and sport with each other. Then the sun will spread a mantle of glory over them all. They say, though, that there has been less of sunshine in the mountains this summer than ever before, and also probably less moonshine. You can sit on the front gallery and watch the mists form on the mountain side and marshall themselves into a complete army of clouds and then turn loose their artillery of thunder and their showers from celestial machine guns until the rivulets like rushing cohorts of cavalry descend upon the plains beneath. You forget work and worry and give yourself up to seeing visions and dreaming dreams.

The story is told of an Englishman who watched the sober face of his valet when crossing the wide American plains on the railway, and asked him what he was thinking about. The servant replied that he was thinking about Christopher Columbus discovering America. "And why were you thinking about that?" was his next inquiry. "Well," said the valet, "considering its size, I don't see how he could have missed it." That is the way one feels about David who grew up among the hill country of Judea and could climb to the top of the hill and look away across the Jordan and the

Dead Sea to the land of Moab and the highlands to the east. He was a poet; of course he was; it is difficult to see how he could help it. His words come often to your lips as you look upon these pinnacles, God's bastions against the attacks of infidelity and low living. How often you catch yourself saying, "The strength of the hills is his also;" "I will lift up mine eyes unto the hills; from whence cometh my strength; My strength cometh from Jehovah who made the heavens and the earth."

When you lie down to sleep at night you are sung to sleep by a mountain brook that laughs and leaps over the rocks as it sings its way to the valley below. One wonders how these gushing streams, cold and clear, ever climbed the inside of these hills only to leap like children at play from the crags as they find their way again into the sunlight. Close by a deep basin for swimming has been made for those who care to disport themselves in this way. And while I walked out to warm up a little in the morning sun (I had no need for my Palm Beach clothes, but wished for an overcoat) a lady slipped out of her boudoir wrapped in a sable mantle which she threw aside at the waters edge and with the convention (unconventional?) bathing suit, plunged three times into the healing waters of this cold mountain stream.

These North Carolina mountains are one district of which the Lord's people have pre-empted a large portion, for they have become the resort of Christian people who are seeking rest and a pleasant outing. The Baptists have a large tract at Ridge Crest in the top of the mountains which will more and more become the resort and delight of Southern Baptists. The Presbyterians have a famous resort at Montreat, only a few miles away. Blue Ridge, across the valley, is the summer habitat of the Y. M. C. A. College and the many conferences which are fostered by this interdenominational agency. The Methodists have a beautiful place at Junaluska not far away. At any of these you can rest and enjoy yourself without being disturbed with wild revelry.

An insurance examiner was questioning Mr. Hen Peck as to his habits, and ventured to ask him if he was ever guilty of any form of dissipation. He replied in his usual simpering tone, "Well I sometimes chew a little gum." That is almost the worst form of dissipation indulged in by the visitors to these summer resorts. That means that you have good company and fine fellowship. They are people with whom you feel that you have much in common and with whom you may speak freely, and incidentally learn a good deal. Their programs include only that which is intellectually and spiritually stimulating.

A part of these vacation days was spent in quiet joy by the bedside of a sick son, our former business manager, who with as heroic spirit as ever undertook a hard task is slowly working his way back to health in a sanitarium in Asheville. Here too there are mountains and clouds and sunshine, those which show in human endeavor, in human faces and in immortal spirits. Here too the handiwork of God is seen; his grace and his glory come into exercise and into view. Sorry we were that we could not yet bring him away completely restored, but glad to see the day brightening and hope increasing. God has sanitaria for the soul too, in which he takes us apart to grow strong by fellowship with him. Here he reveals himself to us in the quiet hours of waiting as he did with Paul in Arabia, before he launched upon his great apostolic task.

If you wish a copy of the Southern Baptist Convention minutes for 1920 write to Dr. J. B. Lawrence at Jackson. You will need them in preparing or discussing the reports on various departments of the work in your associational meeting.

The Baptist Orphanage of Louisiana will be moved to Monroe, La., where they have already a 430 acre farm. A bequest also of \$12,000 has come into their possession from a citizen of Monroe who died three years ago.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

SUBSCRIPTION PRICE OF THE BAPTIST RECORD

In our article on page five of the Baptist Record last week there was a typographical error in giving the subscription price of the Baptist Record in clubs of five or more. The club rates of the Baptist Record for the September campaign is \$1.50 per year and not \$1.25 as shown in the article last week.

The regular subscription price of the Baptist Record is \$2.00 per year; the regular subscription price of the Home and Foreign Fields is \$1.00 per year (no club rates); and the regular subscription price of Royal Service is 50¢ per year (no club rates).

We are sorry this error occurred last week and we hope it will not cause confusion, as the literature sent out for the campaign clearly states that the club rate on the Baptist Record is \$1.50 per year.

BAPTIST RECORD ON THE BUDGET PLAN

We want to emphasize the budget plan for placing the Baptist Record in the homes of the churches. This plan provides for taking the matter up as a church proposition, and at the expense of the church send the Baptist Record to every home in the church. This makes the cost of the Baptist Record an item of the local expense budget just as the pastor's salary or any other local expense. Or it may be done by having the church make a canvass for the necessary funds to send the Record to every home and let the people subscribe to this fund instead of taking individual subscriptions to the Baptist Record. We have churches in Mississippi that have worked both plans successfully. Where either of these plans is used the Baptist Record will credit the church back with any unexpired subscriptions of its members at the club rate of \$1.50 per year.

HOW CAN IT BE DONE?

Answers to the following question will be read with great interest by readers of the Baptist Record during the coming weeks. We published last week a splendid article from Dr. Theo. Whitfield, of McComb City, which was written for the state paper of a sister state but we used it because he was talking about how he and his church put our Baptist Record into the homes of his membership. We have already received a few answers and we will give below as many as we have space for this week.

Question: How can the Baptist Record be placed in every Baptist home in Mississippi?

Answers:

Must be entertaining, instructive, valuable—so valuable that it will be sought, something to be desired. To make it so, there should be a good sermon published each week; a department of information, or a question department where questions of Scripture may be settled.

The Record should be a people's forum. Every church and every pastor should make every possible effort to put the Baptist Record in every Baptist home, and every other home, if possible.

W. L. MITCHELL.

Exhibit the paper—preach, teach and exhort. Show the people the great importance of religious education through our denominational paper.

REV. W. J. COLDWELL.

RESULTS OF RECENT MEETINGS

Let us thank God for these

Number meetings reported since last publication 49; number profession of faith 487; received for baptism 448; received by letter 154; restored 9. Total additions 611. Number meetings reporting to date 607. Total additions to date 7679.

SENTENCE ARGUMENTS

Our people responded so freely with their answers to the first question proposed in this column that we will have to give space this

week to some more good answers to the question: Why should the Baptist Record be placed in every Baptist home in Mississippi?

Answers:

I am a Methodist but read the Baptist Record and think it should be in every home in the country. I read an article in The Record of Aug. 19th from the pen of E. L. Weston, "The New Testament On Healing the Sick," and Bro. Wesson spoke exactly what I believe Jesus Christ would say were He to come to earth today.

WM. M. GOLDEN.

Because the Baptist Record represents the progress and fundamental principles of the Kingdom of Christ.

MRS. E. K. LIDE.

It is the one medium of communication without which we cannot do our best work. It keeps us in touch with the brotherhood and the Lord's work. It is the only channel through which we get information on denominational work.

W. W. MUIRHEAD.

The Baptist Record should be in every Baptist home in order that there may be more Christian Baptists and in order that there may be more Baptist Christians.

R. B. GUNTER.

True to its name, the Baptist Record is a record of the work and progress of Mississippi Baptists. True to its motto, it is set for the bringing in of Christ's kingdom. If you are interested in either you would want the Baptist Record in your home.

N. T. TULL.

1. It is a medium of communication, thereby causing its readers to be more intelligent and useful.

2. Promotes better church and Sunday-School attendance.

3. Creates and develops a taste for reading religious news.

4. Aids in Bible study.

5. Increases interest in missions and the salvation of the lost.

A. L. O'BRIANT.

God saves people in win souls and fight Satan and Sin. Every Baptist should read his denominational paper to keep in touch with the army at the front, that he may help furnish the needed supplies and reinforcements that the weak places may be strengthened and strong ones kept secure.

H. T. MC LAURIN.

The denominational paper is essential to an intelligent enlistment of the church members in the work of the Kingdom. No one can be interested in a movement of the King-he is ignorant. The Record and progress go together.

J. B. LAWRENCE.

Because it gives us information that we do not get from any other paper as to what our Baptist brethren are doing throughout the South for the great cause of our dear Lord. W. J. BARBER.

The ignorant in any case are the indifferent. Enthusiasm begins with ideas.

Thought is the big dynamic in the human realm. Among Mississippi Baptists the readers of the Baptist Record represent the high-water mark of loyalty and devotion to our church.

Those only who keep track of the thought of the church keep step with its progress.

MRS. L. G. GATES.

OUR WEEKLY PRAYER LIST.

Meetings Beginning 2nd Sunday in September.

Let Us Pray for These.

Cruger, Holmes County; E. E. Ballard, Pastor; H. M. King, assisting.

Anguilla, Sharkey County; No Pastor; J. H. Fuller, assisting.

Merigold, Bolivar County; S. G. Pope, Pastor.

McCurtais Creek, Choctaw County; B. F. McPahil, Pastor; Rev. Salley, assisting.

Lula, Coahoma County; D. A. McCall, Pastor; W. R. Cooper, assisting.

Friendship, Tallahatchie County; J. J. Mayfield, Pastor; Pastor preaching.

Plantersville, Lee County; W. E. Holcomb, Pastor.

Mt. Hebron, Tippah County; E. J. Ebanks, Pastor; S. V. Gullett, assisting.

Mt. Vernon, Tishomingo County; W. C. Bryant, Pastor.

Providence, Choctaw County; J. H. D. Watson, Pastor; R. L. Wallace, assisting.

Russell, Lauderdale County; S. E. McAdory, Pastor; A. H. Miller, assisting.

McDonald, Neshoba County; F. M. Breland, Pastor; Earl Moore, assisting.

Newton, Newton County; W. H. Thompson, pastor; T. O. Reese, assisting.

Elm, Noxubee County; H. L. Tully, Pastor; W. R. Farrow, assisting.

Phalti, Jasper County; R. G. Harper, Pastor; R. R. Jones, assisting.

Tucker's Crossing, Jones County; R. L. Edwards, Pastor; J. W. Rooker, assisting.

Pine Grove, Lamar County; D. V. Jones, Pastor; L. N. Jones, assisting.

Town, Elondale, Kemper County; H. C. Joyner doing the preaching.

Oak Grove, Perry County; J. N. McMillon, Pastor; pastor doing preaching.

ASSOCIATIONS MEETING WEEK FOLLOWING SECOND SUNDAY IN SEPTEMBER.

UNION COUNTY ASSOCIATION, September 14, at Mt. Pisgah Church; Wallerville, Union County; Hon. Joe Owen, Moderator, New Albany; Mr. T. E. Marshall, clerk, New Albany.

TISHOMINGO ASSOCIATION, September 14, Farmington Church, Alcorn County; Mr. John Osborne, moderator, Corinth; Mr. W. L. McElroy, clerk, Baldwyn.

HUDSON ASSOCIATION, September 14, Shiloh Church, 15 miles east Guntown, Itawamba county; Rev. W. G. Gray, moderator, Dorsey; Mr. R. F. Sheffield, clerk, Dorsey.

LAUDERDALE COUNTY ASSOCIATION, September 15, Toombsboro Church, 15 miles from Meridian, Lauderdale County; Hon. A. S. Bozeman, moderator, Meridian; Mr. Frank McDonald, clerk, Complete.

TRINITY ASSOCIATION, September 16, Bentley Church, 11 miles west Mantee, in Cahoon County; Mr. W. H. Harden, moderator, Mantee; Rev. A. C. Ball, clerk, Mantee.

GULF COAST ASSOCIATION, September 16, First Church, Gulfport, Harrison County; Dr. Wm. J. Mahoney, moderator, Gulfport; Hon. J. L. Taylor, clerk, Gulfport.

MT. PISGAH ASSOCIATION, September 18, Oakland Church, Newton County; Rev. Wm. Yarbrough, moderator, Lawrence; Mr. W. J. McMullan, clerk, Newton.

REORGANIZING ASSOCIATIONS

Out of the sixty Baptist association of every name in Mississippi, one-third are now organized on county boundaries. They are as follows: Copiah, Rankin, Smith, Montgomery, Chickasaw, Lee, Monroe, Pontotoc, Union, Lauderdale, Clarke, Covington, Green, Jones, Perry, Wayne, Jefferson Davis, Lawrence, Lincoln, and Walthall.

The following associations dissolved last year, organizing on county boundaries: Aberdeen, Chickasaw, West Judson, New Liberty, Pearl Leaf.

There are about eight or ten other associations in the state that are actively considering the matter of dissolving this fall and reorganizing on county boundaries.

We give the above facts for the information of a number of brethren who are interested in seeing our associations all organized on the county unit.

DATES AND PLACES OF MEETING OF ASSOCIATIONS

Sept. 10.	Pearl River	Hurricane Creek
Sept. 14	Union County	Walleriville
	Tishomingo	Farmington
	Judson	Shiloh, 15 miles east Guntown
Sept. 15	Lauderdale	Toombsboro, 15 miles from Meridian
Sept. 16	Trinity	Bentley, 11 miles west Mantee
Sept. 18	Calhoun	Gulfport, First Church
Sept. 21	Deer Creek	Oakland
Sept. 22	Bogue Chitto	Moorehead
Sept. 24	Jefferson Davis	Oak Grove
Sept. 25	Red Creek	Murphy Creek
Sept. 29	Hopewell	Zion
	Hobolochitto	Pleasure
Sept. 30	Perry County	Bethel
	Carey	New Shiloh
Oct. 1	Walthall County	Mesa
	Chester	Mount Moriah, 4 miles east Weir
Oct. 2	Oktibbeha	Liberty, 10½ miles sw DeKalb
	Liberty	Center Ridge, Clarke County
Oct. 5	Montgomery	Mulberry
	Jones County	Pine Grove
	Strong River	Corinth, near Maggs
	Louisville	Murphy Creek
Oct. 6	Walobusha	Oakland
	Rankin County	Union
Oct. 7	Central	Canton
	Chickasaw County	Houka
Oct. 8	Pearl Leaf	Taylorville
	Union	Antioch
	Harmony	Mt. Carmel, Edinburg
Oct. 9	Pearl Valley	Oakvale
	Mississippi	Mt. Zion
Oct. 9	Greene County	Salem
Oct. 12	Copiah	Galilee, 1 mile west Rockport
Oct. 13	Smith County	Leaf River
	Coldwater	Alexandria, 7 miles west Hudsonville
Oct. 16	Tombigbee	Belmont
Oct. 19	Clarke County	Union
Oct. 15	Lincoln	Monk's Creek, 2 miles east Norfield
	Leaf River	Cedar Grove
	Kosciusko	Springdale
	Cohetaw	Calvary
Oct. 15	New Choctaw	Macdonald
Oct. 21	Wayne County	Chicora
Date not fixed	Pontotoc County	Toxish

Major Wells, prohibition commission for Mississippi, reports 48 illicit stills destroyed in Mississippi in August, Coahoma county yielding the largest number.

Mr. M. P. L. Love of Hattiesburg, Moderator of Lebanon Association announces that all delegates attending the Lebanon Association which meets at Zion Hill Church will be met with conveyance at Hattiesburg.

Friends have recently contributed two automobiles to the Baptist Orphanage of Louisiana. One is a Lexington seven passenger car, the other a Winton six, which will carry thirty children at a time.

Tom Watson of Georgia, who has made a long strenuous fight on all mission work, was arrested and jailed on a charge of public indecency. He is reported to have been drinking and using vile language and seems to have appeared with insufficient clothing. He is running for some office which will probably out run him.

Evangelist N. R. Stone, of Laurel, Miss., has just closed a meeting at Philadelphia, Miss., with 25 additions. He is to be at Biltmore, N. C., Sept. 5 to 19th. Meridian, Miss., Sept. 26th to Oct. 6th. Tulsa, Okla., Oct. 10 to 20 and Mobile, Ala., Oct. 24th to Nov. 7th. Notice, Nov. 10th to 21st vacant. Nov. 24th to Dec 5th, Clinton, S. C. Dec. 9th to 22nd vacant. Total additions this year 385. Total volunteers 65.

THE BUFFALO CONVENTION AND BROTHERLY LOVE

By W. B. Riley.)

There seems to be a theory abroad among Baptists to the effect that men writing or speaking upon questions of possible controversy should remember to be Christian in spirit and kind in expression. It is hard to imagine any divergence of opinion on this subject. The plan of scripture to save men from every wind of doctrine was "speaking the truth in love"—a phrase evidently involving two important principles: first, the voicing of truth, and second, the exhibition of the Christian spirit.

When at the request of some of my brethren I consented to the unpleasant task of discussing the menace of modernism in Baptist schools, I did it knowing both the delicacy and danger of my task. To speak the truth in love is the most delicate of all tasks, and to speak the truth to men who have departed from it is a task fraught with danger. One knows in advance that his language will be resented and his motive impugned. But these are not deterrent reasons where conviction is involved. If the life of the denomination has any value (and we believe it has), the time has come to put into plain statement the points of departure from the faith; and if that were to be made effective at all, actual instances of the same had to be cited. General statements would have been denied by some and discouraged by others. Specific instances, with book and page.

We sought in the address entitled "The Menace of Modernism in Baptist Schools" to avoid all bitterness of speech, and to the best of our ability to escape all offensive personalities. Now that the address is in cold print, we are entirely willing to leave it to the public whether in both language and spirit we, or our critics, are Christian.

For instance, is there anything in this published address that partakes of the bitterness of some of the following expressions? In the Open Forum, Prof. A. H. S. calls the conservative brethren "inquisitors," and while he lays his basis for this by a bit of sarcasm, we take it that the word expresses his thought. We are described as "semi-polytheistic fundamentalists." We are charged with a purpose to read out of the Baptist denomination "men who differ in matters of opinion about doctrine that is not of itself vital." Language is attributed to our pens that never dripped from them.

A Boston brother reaches the acme of bitterness, insisting that conservatives assume "they are the only Baptists; "break the ninth commandment (become liars); "draw an inclusive circle around three doctrines"; "sniff suspiciously among Christian teachers and schools"; "misrepresent," etc. As a climax of the Christian spirit, he allies them with "Satan," "the accuser of the brethren!"—not having seen, as an astute editor suggested, that for railing accusation he has out-Heroded Herod.

Now for a few suggestions by the way of foundations for future discussions. First: If a man reads a book and quotes from it accurately, not dismembering sentences nor making them to mean what was not intended, is he guilty of violating the laws of God, of Christianity, or of literature? Second: Are Baptist readers in America capable of deciding whether the instances cited are sufficient to prove the point or are simply "sniffing suspicion?"

Third: Will some man, endowed with a superabundance of Christian spirit, tell us how to "contend earnestly for the faith" and at the same time escape offense on the part of those who have departed from it?

Fourth: If the great remaining Baptist principle is "independence of thought and expression;" wherein have conservatives offended?

Fifth: If the inspiration of the Bible, the deity of Christ and the effectiveness of the cross are not truths vital to the Christian faith, will some of the men who have removed these landmarks of our denominational life tell us what has been put in their places?

There were three possible courses for the conservatives to take; each of them had its ardent advocates. The men who were foremost in the Buffalo pre-convention determined upon the last of the three. Let our liberal brethren tell us frankly whether they think we made a mistake in the matter.

The first course open to us was to keep silent and let skepticism triumph to the entire limits of the denomination. That course compelled those of us who still believe in the authority of the Bible, the deity of Christ and the effectiveness of the cross, to play the part of traducers; to contribute our time and money to the support of institutions that destroyed our faith, to the maintenance of missionaries who emasculated our gospel. It was an inconceivable course! Only cringing cowards could give it serious consideration.

The second course open to us, and the one to which we have been urged by hundreds—yea, more, thousands of pastors and laymen, was to organize a rebellion and withdraw bodily from the Northern Baptist Convention and set up a new and orthodox convention, calling on all conservatives to cease from the first and unite themselves with the second. This course looked to us like a course of combined controversy and cowardice. Family disputes may be trying, and they are; but wisdom will not always advise divorce as the better way out, and if it did, it would not be the wisdom that "cometh down from above." Its cowardice would have been in surrendering, without resistance, schools originated and endowed by men who were orthodox, but, being dead, cannot defend their own ideas.

The third course open to us was that of laying frankly before the convention the facts as they appeared to us, and learning at first hand whether the convention favored "modernism," with its flat denial of inspiration, the virgin birth, the atoning sacrifice, the resurrection, the ascension, the return—in fact, all the truths that go to make up our gospel—or whether by a mighty majority it still held to these as fundamentals of our holy faith, and would prefer the loss of certain self-appointed leaders than give up the foundations of the faith itself.

Conservatives are content with the results thus far! We believe the Buffalo convention did one mighty thing for the Baptist cause—it revealed its soundness of heart. Hundreds of peace loving men—yea, even thousands—would prefer the passing over the surface of our denominational life, of a storm, however severe, rather than to see the waters remain quiet and know that stagnation and death were permeating them to their deepest depths. It is little worth while for brethren who tell us that "the Bible was not written by the men whose names it wears," and "its only inspiration is the ability to inspire," and that at best "it is a collection," "redaction," "deduction," and "that the virgin birth is not a fundamental"; who raise the question "if Jesus was ever divine"; who declare "the miracle, in the light of science, an impossibility," and thereby deny the resurrection from the dead; who scoff the promised "return" as a "vagary," to attempt either by threats or complaints, or unjustifiable charges, to silence us. We entered this controversy knowing it was not a battle, but a war; and we entered it in a union of strength that will not be broken and that will never surrender to that scepticism which denies the authority of the Bible, disputes the deity of Christ and discounts the atonement of the cross! We have taken our stand with reluctance, but with fortitude we will maintain it.—The Baptist.

Rev. W. E. Farr, of Gloster, has been pastor at Mt. Pleasant church in Amite county, with only afternoon appointment, for fourteen months, and has baptized 82 people, of which number 21 were heads of families.

Thursday, September 9, 1920.

THE BAPTIST PRINCIPLE

(By Rufus W. Weaver, President of Mercer University.)

Among the men who held a prominent place in the world's thought previous to the great war was Rudolph Eucken, professor of philosophy at the University of Jena. His books were widely read. "The Problem of Human Life" and "The Truth of Religion" awakened considerable discussion in America. In his book, "Christianity and the New Idealism," published ten years ago, he says: "Christianity finds herself at a crisis which is deeper-reaching and more dangerous than any she has faced before in the whole course of her history."

P. T. Forsyth, a noted English theologian of the same orthodox school, in a book published about the same time, entitled "The Person and Place of Jesus Christ," says: "The crisis of society and the church is at present such that a clear issue is the first necessity, a clear issue for the final choice."

The Stress of a Changing World Order

The world is in flux. The great war has been followed by many little wars and by widespread disorder and strife. The high elevation of feeling which characterized the American people during the struggle had given place to emotions of a far lower grade. If a crisis existed ten years ago the decade has only accentuated it and intensified it. The issue is growing clearer every day, and that issue is, "Shall the Christianity of Jesus be given the ascendancy in Christian lands?"

Every denomination which maintains its self-respect insists that the interpretation of Christianity which it possesses, approaches more nearly the true interpretation of Christianity than any other body. Among those in whom this feeling is most pronounced are Southern Baptists.

Making the Truth Prevail

The possession of truth imposes upon those who possess it an obligation which they should meet, and that obligation is met only when the truth that they hold has been made to prevail over the minds of others. The effort to induce other Christians to accept the Baptist interpretation of Christianity is not inspired by the desire to proselyte, but it is the fulfillment of a moral duty which the possession of the truth we hold makes binding upon us.

In suggesting that this summer in connection with our evangelistic campaign, there should be a denominational propaganda for the purpose of inducing others who are not Baptists to come into our fellowship, the thought is not that the result shall be an increased number in our churches but that the truth that we hold shall be made the more powerful by its being accepted on the part of a larger number of people.

The people of God called Baptists have played an important part in every religious crisis since their emergence in history. They were given the name of Baptists because of their endeavor to maintain a regenerated church membership, and this endeavor led to the emphasizing of the primitive form of baptism.

Baptists Have Been Pathfinders

The Baptists were the pioneers of religious liberty and the forerunners of modern democracy. They led the way in carrying the gospel into foreign lands. More consistently than any other bodies of Christian believers they have emphasized spirituality, and have done more than others to guarantee to the individual his religious rights and his consequent responsibilities.

The environment of this people counts in great measure for their history and achievements. They met the issues that each successive age thrust upon them. A regenerated church membership, baptism by burial in and a resurrection out of water, the establishment of religious freedom, the missionary crusade in behalf of the non-Christian world, the rearing of Christian schools and other uplifting agencies did not arise as if by magic, but came into

existence as the Baptist idea embodying not only distinctive principles but all its principles met every new religious situation.

During the past century Baptists have grown rapidly in the English-speaking world. They have come in competition with Protestantism rather than Catholicism or heathenism. This competition has led naturally to the emphasizing of what is called our distinctive Baptist principles.

The World Does Not Understand Us

Thinking of ours as one of the evangelical denominations, and each local church being most concerned about its own local programs, we have failed to realize the obligation to give the world our complete and distinct interpretation of the New Testament Christianity. The public generally has come to think of us as body of Christians who practice immersion as a form of baptism and who hold to restricted communion. We are not understood.

The three great bodies of Baptists are English, Northern and Southern. Our English brethren are not so oppressed in common with other non-conformists by the Church of England that they have not been free to give full valuation to our principles. Among our Northern brethren the right of private interpretation has been exercised with such diverse results that Baptist solidarity is not deeply felt, and a denominational consciousness has not behind it a vigorous denominational conscience.

In the Southland our Baptist solidarity is the wonder of all observers. Not only are we a harmoniously united people, but our numbers and our achievements give us a commanding place. Not only do we lead throughout the South but in seven of the states we outnumber all other religious bodies combined. Because of our unrivaled position, we are able to work out our principles unhindered. We have the opportunity of weaving these principles into the civilization of the new South, making the new social order in warp and woof baptistic. Here, too, and nowhere else, may we expect the formulation of the Baptist system of thought stated in the vocabulary of the twentieth century, setting forth our distinctive yet comprehensive interpretation of Christianity our contribution to the religious thought of the world.

We Have Obscured Fundamental Principles

The emphasis which we have placed upon our so-called distinctive principles has obscured our fundamental principle. There may be difference of opinion as to the phrasing but the principle is embodied in the following: "The religious experience precedes its expression, and the religious expression must follow and be in harmony with the experience."

Baptists affirm the reality of the spiritual world and the competency of the human soul to relate itself to that world through faith in Jesus Christ. Baptists thus stand for an interior, voluntary act of the soul as marking the genesis of the religious experience of God that the soul has come to know shall be set forth clearly and truthfully.

Baptists emphasize the worth of man, the necessity of the new birth, and the preservation of truth in Christian symbols, and these points of emphasis are here in the fundamental principle.

The individual is of the highest value since all religious forms wait upon his experience of divine grace. The new birth is the initial Christian experience, while the preservation of truth in Christian symbols through baptism and the Lord's Supper is but the expression of the religious experience of the individual in harmony with his experience.

A Principle Essential to Christianity

This fundamental principle which Baptists hold is essential to any true interpretation of Christianity. This principle is co-extensive with the domain of Christian faith, and any form of organized Christianity, any system of life which does not preserve and disclose this principle fails just so far from being true. The elaboration and full application of this principle, it is the privilege of Southern Baptists to

set forth. This is our supreme Baptist opportunity in the realm of religious thought.

"Every religion," says Rudolph Eucken, "is merely a product of human wishes and ideas under the sanction of tradition and social convention—and then neither art nor might nor cunning can prevent so frail a fabrication from being whelmed by the advancing tide—or else religion is based on facts of a super-human order, and in that case the most violent onslaught cannot shake her; rather it will help her in the end through all the stress and toil of human circumstances to discover where her true strength lies, and to express in purer form the eternal truth that is in her."

To prove that our religion is "based on facts of a super-human order," and to illustrate in our lives the presence of a divine power making for holy living is the task of Baptists. Our fathers maintained the primitive form and established beyond controversy that immersion was the primitive mode. It is our opportunity through the primitive mode to declare with new and convincing power the reality of the spiritual experience which we have had through faith in Jesus Christ, and to challenge by the consistency of our thought and the spirituality of our lives the attention of the modern world.

The achievements of our fathers were glorious, but we face a greater opportunity than they. A loyalty to our fundamental principle, and the interpretation of that principle in life, in literature and in all the ways of approach to the minds of men will enable us to surpass the achievements of our fathers.

An Immortal Testimony

There rises before me as I write a country church where more than thirty years the young converts rose to testify to the saving power of the gospel. A little boy, trembling in body, with voice vibrant with emotion, sobbed out, "I love Jesus." It was the first expression which he had ever publicly given of his religious experience. He could say nothing more. That boy had given testimony to a fact which no one could dispute. He and God had a transaction; his sins had been forgiven; he knew and loved his Savior.

Before me lie the examination papers of my class who have been studying a course which is entitled, "An Introduction to Christianity." The closing question which I asked on the examination was a personal one: "What does Christianity mean to you?"

A boy came to Mercer University two years ago, and under the influence of the Christian atmosphere which permeates the institution, decided to give his life to Christian ministry. This year he has one a step farther, and he is now preparing himself for the foreign field.

Christianity Worth Living For

In answer to the above question he wrote: "Christianity means the world to me. If this were the only life to be lived, I would not want to live it without the Christian religion. I think those who have not heard of Christ should be told about him, and I am willing to give my life that others may hear."

These two incidents might be multiplied a million times; for the originating condition of every Baptist profession is the experience of grace which makes the profession possible.

This principle which Baptists hold dear and which we undertake to set forth in the phrase, "The religious experience must precede its religious expression and the religious expression must follow promptly and be in harmony with the religious experience," creates certain definite issues.

Infant Baptism Reverses Order

Since this experience is given the primary place, infant baptism is readily seen to be a reversal of the Christian procedure; for the expression or form takes precedence over the experience of which the infant is admittedly incapable. The only Christian type of baptism is faith baptism, and the only scriptural form for the expression of faith baptism is immersion. Baptists are compelled to press the issue with

all pedobaptists, both in loyalty to the teaching of the scripture and in faithful support of the primacy of the Christian experience. Our main contention is that the spiritual experience comes first, and our chief emphasis is always placed upon spirituality.

Living in a section of the nation where evangelical religion is in the ascendancy, we have not emphasized as we ought our opposition to Sacramentarianism, a theory maintained vehemently by the Roman Catholic and Greek Catholic and the High Church Party in the English and the American Episcopal churches, and supported in a modified form by all Episcopalians and Lutherans. This conception of Christianity is championed today by four-fifths of the Christians of the world. Sacramentarianism is founded on the heresy of baptismal regeneration, whose origin may be traced to the mystery religions that antedate the Christian era.

Experience in Grace is Primal

Sacramentarianism destroys the primacy of the Christian experience and substitute a form for the experience of grace. This heresy is entrenched in the hearts of millions and is defended by ecclesiastical bodies whose organizations are the wonder of mankind. The institutions which the Sacramentarian churches have created are especially adopted for the training of children to the acceptance of the heresy, later rendering mature minds obedient to the teachings of ecclesiastical authority. To overcome this heresy, it will be necessary for Baptists to give voluntarily as lavishly as the adherents of the Roman Catholic church are made to give. It will be necessary for us to rear institutions of learning and of mercy in order that we may be able to overcome these who attract by their schools, hospitals and asylums the attention of the public so favorably that their error is condoned. It will be necessary for us to prepare to a number that we have never dreamed, and with a thoroughness that we have not yet attained, young men and women who will reach the now closed minds of these Catholics and other Sacramentarians with the truth of the gospel.

The Master taught us that when we contemplate an enterprise to sit down and count the cost. To give to humanity today the Baptist principle so as to secure its acceptance will not require less than all that Southern Baptists can give. To establish in the hearts by personal faith the reign of God is infinitely more needed than making the world safe for democracy. We are called to establish the Baptist principle in religion throughout all lands and among all people.—Christian Index.

SENTENCE ARGUMENTS

We believe the brethren will agree that our column on sentence arguments is proving very interesting. With this issue we will finish our answers to the first question: "Why should the Baptist Record be placed in every Baptist home in Mississippi?"

Answers to the next question will begin to appear in next week's issue. The question will be: "How to place the Baptist Record in every Baptist home in Mississippi?"

We may not be able to confine our answers to one sentence but we want the answer given in as few words as possible. We would prefer to have short write-up by describing how you place the Baptist Record in every home in your church.

WANTED! WANTED!

Will some brother please give us the time and place of meeting of the following associations: Bethel and Black Creek.

Would also like to have a copy of the minutes of these associations for 1919.

J. BENJ. LAWRENCE.

Jackson, Miss.

THE BAPTIST RECORD

Thursday, September 9, 1920.

MISSISSIPPI WOMAN'S MISSIONARY UNION		
OUR STATE OFFICERS		
President—MRS. A. J. AVEN	Clinton	Clinton
First V-President—MRS. K. J. GODBOLD	Clinton	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw	
Third V-President—MRS. C. LONGEST	University	
Fourth V-President—MRS. JEFF KENT	Forest	
Fifth V-Pres. MRS. JAMES CHAMPLIN	Hattiesburg	
Sixth V-President—MRS. R. L. BUNYARD	Summit	
W. M. U. V-Pres.—MRS. A. J. AVEN	Clinton	
Recording Secretary—MRS. P. I. LIPSEY	Clinton	
Young People's Leader—MISS FANNIE TAYLOR	Jackson	
College Correspondent—MISS MARY RATLIFF	Raymond	
Training School Trustee—MRS. J. L. JOHNSON	Hattiesburg	
Margaret Fund Trustee—MRS. W. J. DAVIS	Jackson	
Mission Study Leader—MRS. H. J. RAY	Grenada	
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg	
Stewardship Leader—MRS. H. M. KING	Jackson	
Com. Hospital Supplies China—MRS. LIZZIE GEORGE HENDERSON	Greenwood	
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson	
Treasurer—MISS M. M. LACKEY	Jackson	
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson	

REMEMBER STATE WEEK OF PRAYER SEPTEMBER 19-24.

September is our month for seeking subscriptions for periodicals. The Baptist Record is coming along nicely. Home and Foreign Fields is having a healthy growth in the State. But what about RIVAL SERVICES?

Are we doing our best to get this magazine in each Baptist family? Sisters, let us not fail to urge this matter among our women and young people.

A NEW STUDY CERTIFICATE.

Scarcely a day rolls around but there do not come to this office calls for Mission Study Certificates. The number is growing in a manner that is delightful to your Secretary and Young Peoples' Leader—for a good percent of requests come from the auxiliaries.

This healthy growth is also most pleasing to our State Leader Mrs. Ray. And she is planning for Mississippi to stand among the first along mission study lines.

Just here we want to call your attention to the new certificate that the W. M. U. has issued. This requires the study of three books only. It is independent of the first certificate, and of the post-graduate work. Members of any W. M. S. or Y. W. A. may work for this certificate, whatever they may or may not have secured on the other certificates.

The books to be used are Dr. Mullins, "Talks on Soul Winning" (which will be ready by October 1st) and a late book on Home and on Foreign Missions.

AMOUNTS RECEIVED ON PERSONAL SERVICE SCHOLARSHIPS.

Sunflower Association	\$25.00
Monroe County Association	25.00
Columbus Association	14.00
Mt. Pisgah Association	12.00
Tupelo W. M. S.	10.00
Charleston	20.00
Booneville	20.00
New Albany	20.00
Oxford	12.15
Blue Mountain	5.95
Ripley	3.00
Union Church (Pisgah Assn.)	2.35
Kosciusko	12.00
Rome	11.00
Summit	5.00
Hickory	2.00
Bala Chitto	1.00
Total	\$190.45

The above statement shows how much has been received at this office for our scholarship girls for the coming session. Let us bear in mind two things: 1st, schools open very shortly and this fund should be in hand. 2nd, each district is to provide one hundred dollars of this fund. A glance at the above will show how your district stands, and incidentally how your society stands—and that means how you stand. Of course every cent of this is coming for our sisters are too much interested in our dear girls who are seeking

preparation to do the Lord's work, for us to fail. So this is simply a gentle reminder that the time is at hand.

W. M. U. RALLY AT LEELAND.

On August 16th the ladies of the Leland Missionary Society planned a delightful surprise for five of their neighbor societies, as well as for their Associational Superintendent, Mrs. Guy Waldrop and their State V. President, Mrs. M. F. Doughty. Each one invited came, no one knowing that other guests were to be there.

When the ladies began to crowd in from the various societies, many wondered what would happen next. It was soon decided that this was a Rally, for from the six societies there were over forty representatives.

An inspirational program was rendered. Mrs. Morgan, the pastor's wife led the devotion on the theme, "God's Stewards." Mrs. Huddleston, president of the Leland Society gave a splendid synopsis of the missionary lesson in August Royal Service, the subject of which was Financing the Kingdom.

The superintendent was called on to give a talk on "Soul Winning." Mrs. Doughty gave an outline of our plans for the year.

The three circles gave their reports for the past month, all of which were extremely good, showing that the whole society is alive to the task before them.

The meeting closed with a social hour during which refreshments were served.

MRS. GUY WALDROP.

Tylertown, Miss., August 31, 1920.

Dear Miss Lackey:

I want to tell you first of all how much our W. M. S. at Tylertown has improved since we adopted the circle plan this spring. The ladies after studying the W. M. U. Manual understood the plan better, and on yesterday afternoon I never was so enthused and felt that we were on higher ground so much as when I viewed the large crowd and listened to one of the programs rendered at our monthly meeting at the church. It would have done any soul good to have been there and heard the talks made by the ladies—some who had never made an effort before. It is needless to say we are progressing and I only wish that every W. M. S. in our Association would adopt the plan.

At our business meeting we elected Mrs. Tom Connerly as our Stewardship Chairman. Mrs. Bunday having sent us some Stewardship Cards to distribute. We haven't enough so please send some more to Mrs. Tom Connerly, Tylertown, Miss., and explain what she must do.

Our Association will meet this year at Mesa, Miss., October 1-3. The ladies will meet Saturday, October 2. I am going to urge every society to have every lady of their society possible to be present and we want it to be the best meeting we have ever had.

Yours in His service,

BELL RIMES.

A MESSAGE FROM OUR STATE CHAIRMAN OF PERSONAL SERVICE.

My Dear Co-Workers:

In accepting the Chairmanship of Personal Service for the State I do so largely upon the faith I have in your co-operation with me. Without your support I can do nothing.

Personal service is no new thing, for we read in the law given the ancient chosen people of God an express command to minister to those in need. "For the poor will never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand unto thy brother, to thy needy, and to thy poor, in thy land." Deut. 15:11.

As we follow this thread of service for our fellow man on through the pages of Holy Writ, we find that our Master himself who went about doing good spake these words with his own lips upon the occasion of his anointing with precious ointment by a woman in loving ministry to her Lord. "For ye have the poor always with you, but me ye have not always."

In still another place we find again his own words approving our ministry of service to those about us, now that we cannot minister to him personally because he has ascended to the Father—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

So in our ministries of personal service let us remember to do them as unto the Lord and then there will be real love and joy in our hearts. She who anointed her saviour did not send some one else to do the service for her, but was even willing to brave criticism in order that she herself might have the joy and in the spirit of sacrificial service she gave her best to the Master.

Nor did the Master hide her deed away from the world but said, "Whersoever this gospel shall be preached in the whole world that also which this woman hath done shall be spoken of as a memorial to her."

So, dear sisters, do not hesitate to report your good deeds done in his name, but let them be as memorials to you.

In Luke's gospel 4:18, 19, we have the tender story of Jesus at Nazareth where he had been brought up, enter into the synagogue on the Sabbath day and reading the following lesson of instruction to the people, and surely as we compare our personal service activities with this passage we find they are close akin. "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor, He hath sent me to proclaim release to the captives, and recovering of sight to the blind. To set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Now it seems to me that we are following this scripture in our visits to the prisoners, the sick, the bereaved, the stranger within our gates and enlisting the uninterested ones in Sunday School and Church, all these being means to the end of bringing them to a saving knowledge of Jesus Christ.

So also in all our other lines of personal service, such as distributing religious literature and the blessed Bible, teaching in mission schools, holding classes for spiritual instruction of those who are strangers to God, all forms of temporal and spiritual uplift for our communities and church life, all these are to be used primarily as a means of bringing Christ's kingdom into the hearts and lives of all for whom Christ died.

Let me urge you, one and all, to do worthy deeds in his name and report same through your societies, your personal service leader in turn reporting same to me, so that at our annual gatherings we may build with these reports a worthy memorial unto Him "who came not to be ministered unto but to minister and it gives His life a ransom for many."

MRS. W. F. YARBOROUGH,
State Chairman Personal Service.
Box 484; Hattiesburg, Miss.

FROM A LETTER TO OUR MISSION STUDY LEADER.

I am sending the names of the others of our class who have taken the examination. They are all so glad now that they have taken it and are anxious to have their certificates just as soon as they can get them. I am very much pleased with our class as interest is growing each meeting, even those of our members who seemed utterly indifferent to the idea of taking the mission study at all coming regularly now and take a lively interest in the discussions.

Sincerely,
MRS. J. M. CAUSEY,
Marks, Miss.

The W. M. U. of Pearl Leaf Association will convene at Rock Hill church three miles from Mt. Dive on September 23rd. Sisters kindly take notice.

Dr. J. T. Christian of the Baptist Bible Institute has been supplying the church at Collins this summer. In the meantime he has helped in eight revival meetings in which nearly 200 were added to the churches. It seems that the church at Collins is going to impress him into further service.

The Sunday School Board-- About Credits

The Sunday School Board at its recent annual meeting defined its policy in the matter of credits. A large and increasing number of schools desire to buy on credit, but in the past we have had no established rule, and as a consequence many schools have become neglectful of their obligations.

The policy adopted is as follows:

"The Sunday School Board at its annual meeting, June, 1920, instructs the Corresponding Secretary to pursue the following policy with the Sunday Schools and churches purchasing from the Board:

"That as far as possible all orders shall be accompanied by the *cash*, but where credit is extended it shall be understood to be for *thirty days, after which time the account is due*.

"And while in special cases, and then by special arrangement, this line of credit may be extended, it should in no case go beyond the current quarter, for which the goods are ordered, or ninety days at the utmost.

"In formulating this policy the Board is led not only by a desire to protect itself in its business affairs, but to protect our schools and churches as well, being persuaded that it is for their best interests to be held strictly to the above policy."

We are sure the general observance of this rule will be of advantage to our schools. It is very hard to pay off old debts, and particularly when someone else made them and you inherited them. When the accounts are kept in good order the school has self-respect.

We wish specially to ask pastors and superintendents to co-operate with us in this matter. It will be best for us all.

Not the least item in the matter is that the Sunday School Boards needs prompt payments in order to carry on its business and do its work. Not one dollar has been added to our reserve funds for the past three years. It has all been spent for business and development purposes. For our great field work, which helps every Sunday School, we need the cooperation of all our friends. You cooperate when you pay.

Sincerely,

I. J. VAN NESS, Corresponding Secretary
Nashville, Tenn.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes tasteless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package sealed. Price, thirty-five cents—(adv.)

DODSON WOULD STOP SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place. "Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't grip or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try it!

Squeeze the juice of two lemons into a bottle containing three ounces of cold white, shake well, and you have a quarter pint of the best freckle and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or druggist counter will supply three ounces of cold white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! it is harmless and never irritates.

NEWS IN THE CIRCLE

The church at Fredonia, near New Albany, has just enjoyed a great refreshing. Pastor Jack Jones had the assistance of Rev. Mallie Brown. Thirty happy converts were baptized last Sunday, and others have been approved.

The meeting at Pontotoc is proving to be quite a blessing. Pastor Robinson is doing the preaching and it is well done.

Secretary J. R. Black has resigned as Sunday school secretary of Kentucky, after three years efficient work. He has accepted the pastorate of the church at Harlan, Ky. He makes this change because he believes the Lord wants him to preach.

The Mountain Ministers Meeting at Corbin, Ky., passed some ringing resolutions against the spirit of worldliness which is growing in our churches. They declared against Sunday baseball, Sunday fishing and picture shows, gambling and liquor selling. Let others follow their example.

At Edinburg, Ky., Pastor C. E. Hambrick conducted a training class in connection with the revival in the church. Both of them proved a great success. Rev. H. S. Wilson did the preaching during the meeting. Thirty were enrolled in the Normal Manual Class. Twenty-five joined the church, 16 by baptism.

Evangelist T. O. Reese is engaged church. Rev. W. B. Holcomb, pastor, in a great meeting with the Purvis At last reports 45 had been received into the church, among the number Col. Tom King, mayor of the town and prominent attorney.

Dr. T. M. Calloway has resigned the pastorate of the church at Dawson, Ga. and will move to Boconon, same state

The Baptist Temple, of Brooklyn, N. Y., has just presented Dr. J. C. Massee a beautiful automobile. When our northern brethren find a southern preacher who is alright they know exactly how to treat him.

Rev. Ray Palmer, who has served the church at Ogden, Utah, for a year, has resigned and will give his time to evangelistic work.

Swampoo church in the mountains of Kentucky recently enjoyed a gracious revival. Forty-two were baptized. Pastor W. C. Warren was aided by Rev. Elizah Hubbard.

Rev. T. J. Barksdale, of the calvary church, Louisville, recently closed a gracious meeting with the church at Shepherdsville, Ky., a good number were added to the church. Dr. Barksdale was the efficient pastor of the Tupelo church for quite a while.

It is stated that Missionary W. E. Sallee, will carry with him when he returns to China \$10,000 worth of fine Jersey and Holstein cattle, "the gift Ocean Springs, Miss., R. No. A

of the leading breeders of America." What a blessing that will be to tired, worn missionaries.

The price of "The Home and Foreign Fields" has been increased to \$1.00. This is as it should be. Many single copies are worth the subscription price. No pastor can afford to be without and every member of a church should read it.

Rev. Norman W. Cox has resigned the care of the church at Barnesville, Ga., and accepted a pressing call from Portsmouth, Va.

Rev. Frank K. Poole has been called to the Bible Department of Furman

University, S. C. He has accepted and will begin work at the opening of the next session.

Dr. Walter N. Johnson has resigned the general secretaryship of the North Carolina convention on account of the continued ill-health of his wife, who needs his constant attention at home. He has been very efficient in his work as secretary.

Dr. W. C. Tyree, of Greenwood, recently assisted Pastor W. S. Olive, at Olive Chapel, S. C., in a gracious meeting. The Baptist Courier says: "Dr. Tyree is one of the strongest gospel preachers in the South." That is what we think in Mississippi.

Rev. A. A. Walker declines to accept the call back to the Water Valley church much to the regret of both Christians and the unsaved.

VANCLEAVE, MISS.

Dear Record. I feel like saying with Daniel, "Bless the Lord, Oh! my soul, bless His holy name."

I have helped five meetings on my field this summer. They have all been good in many ways. The preaching has been good in each meeting and we have received about sixteen for baptism and I feel sure that there will be others to follow. But for several reasons I was concerned most about Vancleave. It had been said that you couldn't have a revival at Vancleave, but thanks be to Jehovah we did. We ran eight nights with three services on two Sundays. Aug. 22nd and 29th. We had dinner at the church both Sundays and an abundance of it.

Bro. Powell from Kiln came over and preached the first Sunday and the writer preached three nights. Then Bro. Curtis Shugart came and preached until the close of the meeting. We had large congregations at each service. The last night the house was packed. It was a great pity that we couldn't continue a few nights longer. Six grown people joined for baptism. Our people learned to love both Powell and Shugart.

Shugart is one of the finest fellows to work with and one of the soundest and greatest gospel preachers I ever knew. I feel that the name of Christ has been magnified in our midst, for which we praise Jehovah God.

L. J. THOMPSON.

NOXAPATER, MISS.

Baptist Record:

I just closed a meeting at Lucedale, Miss., with pastor A. R. Loftin. M. A. Phillips, Ganado, Texas, doing the preaching, and good preaching too Bro. Loftin is surely a man of God. The meeting resulted in 45 additions, 26 confessions and balance by letter.

My next meeting, Ridgely, Tenn., has been postponed, and it leaves me with two weeks or ten days open, beginning next Monday, if you know of any one needing a singer I would appreciate it.

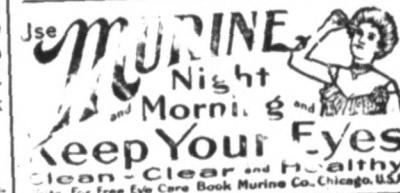
I am in a meeting here with S. W. Rogers, Bro. Hewlett preaching. Will close Sunday.

Best wishes,

S. R. STINE.

TETTERINE

for the COMPLEXION
See at your druggist's or from the
SHUPTRINE CO., SAVANNAH, GA.



CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES - 10, 30 & 60



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JACKSON, MISS.

Mississippi's Best Store

THREE SPLENDID MEETINGS.

Dr. Thomas S. Potts, of Memphis, Tenn., has just closed three meetings at Annona, Texas, Forrest City, Ark., and Byhalia, Miss., in all of which there were splendid results.

Strong men were brought into the Kingdom and the service of God. The spiritual life of the churches was deepened and enriched and the relations between pastor and people strengthened and cemented. The churches were left in a wholesome and militant condition.

Dr. Potts has open dates for September and October.

PROHIBITION TO BLAME.

Prohibition is charged with increased travel so you have to engage a room a week ahead. The grape growers cannot supply the demand for grapes since they cannot make it into wine.

With the causes of the general prosperity of the country, the enormous sales of jewelry and diamonds. The Chicago papers charging prohibition with the shortage of homes, hotels, apartments and living accommodations as is shown by this clipping from the Memphis News' Scimitar.

AT LAST

From Chicago there comes at last the true history of the unparalleled shortage of homes, hotels, apartments and living accommodations. Prohibition is to blame.

There are as many benches in the parks as formerly, as many barns whose lofts are bedded sweetly with the newmown hay, as many ten-cents-a-night stands, as many places where the people may lay their heads. Only they will not lay them where they once did.

The Chicago Salvation Army people report that whereas formerly their beery patrons considered themselves lucky if they had saved back a dime for a night's lodging, and proceeded to stretch out and get their dime's worth without much ado, now the same parties come to them calling for a room with a bath and a southern exposure. They have the wherewithal to pay for their demands, and they make all sorts of a commotion, even filling the papers with talk of the scarcity of living accommodations, if they do not get them. Prohibition has corrupted them.

A GOOD REASON.

Having seen the sentence arguments of some 20 brethren, I endorse all of them without any reservations, and send my own reasons for placing the Record in every Baptist home in Mississippi. Here is my sentence: Because it will help God's people to live a higher, finer and more useful life, and thus honor God and the great over stopping, underlying, all-pervasive fact that it is right to do so. If there is any greater reason for doing anything than it is right I have failed to find it.

Your brother,

J. W. HIGGINBOTHAM.

WHITEOAK.

Our revival meeting at Whiteoak beginning on Saturday before the third Sunday in August, closed the next Friday. The preaching was done by helping Pastor W. H. Williams, of Mc-Brother G. W. Riley. The church was Comb City. This was a fairly good

greatly revived and lifted up and seven baptized and one received by letter.

It was a great meeting. Brother Riley is a good gospel preacher and great evangelist. The church showed their appreciation of him by helping him in a financial way the last day, they gave the pastor a pounding of over one hundred dollars worth of things for him and family. He could not get home without help. Three brethren with a truck carrying the things home with us. Happy church and pastor and family. This is my fifteenth year with this great people. The Lord be praised.

D. W. MOULDER.

REGANTON, MISS.

The Lord gave us a good meeting at Reganton, Claiborne County, August 22-26. Our beloved brother, G. W. Riley did the preaching after Sunday. The spirit was with us in power. The church was much lifted up. Ten were added (to be baptized) several by experience, two Presbyterians and one Methodist. The pastor's salary was increased 50 per cent and he received a liberal pounding for which, justly or unjustly, he holds Brother Riley responsible. The blows were regarded, however, as love licks, hence he is not laid up for repairs. The church had but recently put a nice sum in the pastor's hands with instructions to purchase therewith a suit of clothes. Bro. Riley left with a pretty liberal, substantial expression of appreciation of his help and a unanimous invitation to come again next summer.

The pastor's heart is cheered and encouraged, and he will push the work with renewed zeal.

P. A. HAMAN.

SOME GOOD MEETINGS.

My first meeting was held at Providence, Lawrence County, the third Sunday and week following in July, which resulted in a good church revival. 14 baptized. Rev. R. L. Bunyard of Summit, Miss., did the preaching.

My second meeting was at Silver Springs church in Pike County, the fourth Sunday and week following in July. Rev. W. F. Yarbrough of Hayesburg did the preaching. This was indeed a great meeting. The church was greatly revived, with 21 for baptism, and several by letter.

My third meeting was at Salem Church, Walthall County, the first Sunday in August. Rev. W. H. Williams of McComb City doing the preaching. This was also a good meeting. Nine new members were baptized and the church was helped very much spiritually.

There was a club of five or more subscribers at each of the above meetings. Several clubs with many subscribers to the Baptist Record taken before the revival meetings, which puts many of our people to reading the Record.

My fourth meeting was at Pine church, Washington Parish, Louisiana, where I did my own preaching. The interest was good all through the meeting and nine were baptized at the close of this meeting.

My fifth meeting was at Thompson church, in Amite county, the third Sunday in August, week following. The preaching was done by helping Pastor W. H. Williams, of Mc-Brother G. W. Riley. The church was Comb City. This was a fairly good

meeting with two baptisms at the close of the meeting.

A. F. DAVIS.

OAK RIDGE CHURCH

It was the writer's privilege to assist Pastor W. R. Haynie and his noble and loyal band of Baptists at their meeting beginning the fifth Sunday. These are a royal host. They love and admire their pastor, who is rendering efficient services. He had a birthday while there and as a token of their appreciation they presented him a purse containing a dollar for every year that he was old. I tried my best to work up a birthday myself while there and if I could have made it worked, rest assured that I would not have been a spring chicken. It was the general consensus of opinion that the meeting was productive of great good. First of all it brought a genuine revival to the church. There were eight additions to the membership, six by baptism, the two by letter were girls who had been to college and returning after finishing their work to render still greater service in their Lord's cause. I do not think that I ever saw six more promising candidates than were the young men whom were received for baptism. The unusual thing of the meeting was that there was not a single lady or girl who professed faith, all boys and men.

The church showed their appreciation of the services rendered by the visiting preacher by paying him the largest amount paid for any week's work this summer, and all gave unanimous invitation to come back again. Blessings be on pastor and people.

J. G. GILMORE, Pastor.

WAYNESBORO

Our meeting closed last night with twenty-six additions to the church, of these fourteen were by baptism. We had the assistance of Brother Homer H. Webb, the popular pastor at Poplarville. He is a true yoke-fellow. Our people all appreciated his services. Many say that he is the best help the church ever had in a meeting. The church invited him to hold our meeting next year.

Brother Webb has no high pressure method, but preaches Christ and Him crucified. He condemns sin and urges a life of love and service to Him who loves us and gave

himself for us.

Happy the pastor who has such a helper. He looks to the after effect of the revival and the relation that the church bears to her pastor.

E. H. GARRETT.

MT. ZION MEETING

The meeting at Mt. Zion church, Pike county, began on the third Sunday in August. The preaching was done by the pastor by the request of the church. The interest was good from the start. Congregations grew constantly. We continued through the following Friday. Visible results were a much better spirit of cooperation, a better understanding between the pastor and church, with sixteen accession to the church, fourteen of them by baptism. Six subscriptions were secured to the Baptist Record, and this was supplemental list that the pastor had already sent in in the spring. Our Master's cause is in an encouraging state at Mt. Zion. God be praised.

J. G. GILMORE, Pastor.

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Outfit C.—Consisting of one hundred sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Books, per outfit \$3.89

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MUSIC DEPARTMENT

No effort has been spared to make the musical environment of the student at the Woman's College the most attractive and inspiring of any time in the institution's history. The teachers have been chosen for their skill as performers as well as their ability as instructors, and it is believed that no better or more capable company of musicians has been assembled in any institution in this part of the country.

WILLIAM LYON THICKSTUN—Director of Music.

Mr. Thickstun, who came to this institution last year, is a graduate of Denison University. Though an Iowan by birth and a Northerner by education, he has spent so many years in Georgia, Arkansas, Texas and Mississippi, twelve in all, as to be entitled to be a Southerner by adoption.

His musical training has been many-sided, including Piano with Emil Liebling, Organ with Harrison Wild, and Singing with D. A. Clippinger. He was also for a time in the Bush Temple Conservatory of Chicago, and the American Institute of Normal Methods at Northwestern University, Evanston, Ill. His compositions, especially in the field of church work, are widely and favorably known. Although deeply interested in the pedagogy of the piano, he has of late become more brilliant performers, and are occupying responsible teaching positions.

ELMA V. STARR—Vocal Instructor

Miss Starr is a graduate of the Conservatory of Music at the Ohio University, Athens, Ohio. After completing a post-graduate course at this institution she studied for a time with Dr. H. M. Owens in Chicago. She was formerly head of the music department of Summerfield College in Alabama and later at Franklin Seminary, Franklin, Va. More recently she has been in a similar position at Rio Grande College in Ohio. Her chorus of ladies and another of children took the prizes at the Eisteddfod of 1920 at Rio Grande. Her energy and activity are shown by the fact that during the last year she directed a church choir and a girl's glee club, conducted two operettas and presented one senior and six junior recitals. Miss Starr has a flexible high soprano voice whose quality is highly praised by critics.

HENRIETTA SMITH—Violin Instructor

Miss Smith is a resident of South Dakota and a graduate of the violin department at the South Dakota State College, where she taught for three years after receiving her diploma, also directing an orchestra. During the summer of '18 she did chautauqua work with the Radcliffe Chautauqua Company. Last year she taught violin and conducted an orchestra at the Southern State Normal at Springfield, S. D. She comes with very high recommendations not only as a musician, but as a splendid young woman of the highest character.

Garnet Hedge, head of the department of music at the South Dakota State College, says:

"Miss Smith gave a very fine account of herself in a graduate violin recital. I consider her a very fine teacher. I can recommend her very highly."

ELEANOR SENEKER—Instructor in Piano and Theory.

"If Miss Seneker lacked a quality which a good student should have, I have not been conscious of it," writes the director of music at the Intermont College, Bristol, Va. "She used her brains, and she has a high degree of mentality. Her several appearances in public recital here have been gratifyingly successful. She shows an unusual amount of enthusiasm for music, and she is intelligent, analytical and pains-taking."

Dr. Samuel T. Schroetter, who wrote the above lines, is well known as a pianist and teacher. Miss Seneker studied with him at Intermont for five years and has since had a year's instruction from Sigismund Stojowski, in New York, the well-known Polish composer, pianist and expounder of the principles of piano playing.

LORENA McCOOL—Instructor in Piano

Miss McCool studied for several years with Mr. E. R. Kroeger of St. Louis, one of the foremost pianists and teachers in the country. In Boston she took a two-year course of study at the Faletti Piano School, after which followed lessons with Walter Spry of Chicago. Five years of successful piano teaching in Okolona, Miss., in Brunswick, Ga., and at Reform, Ala., have qualified her for a most successful work at the Woman's College.

Miss McCool comes to her work here invigorated by a summer trip to Colorado and California.

The Memphis Commercial Appeal, on the occasion of her appearance in recital at Meridian, said:

"She charmed a large and enthusiastic audience with her unusual performance on the program of the spring music festival. She is one of the most prominent young teachers and pianists in the State."

MARCELLE GWALTNEY—Instructor in Piano

Miss Gwaltney studied at Shorter College and at Brenau Conservatory in Georgia. After her graduation from the latter she taught a year at Brenau, following this with three years each at Edgefield, S. C., Jonesboro, Ark., and Columbus, Ga. Miss Gwaltney came to the Woman's College last year for the first time and obtained quick recognition for her patient, effective teaching. Her many friends will be glad to know that she will return, and many new students will be glad to make her acquaintance.

IN GENERAL

Students are given thorough instruction along modern lines at a reasonable cost. Recitals are given at intervals during the year by the students themselves, who thus have the opportunity of combatting the giant, Stage Fright.

A most excellent Lyceum Course is given each year, several numbers being musical.

A glee club will be formed at the opening of the year. Students wishing to be chosen for this organization are asked to apply to Director, Mr. W. L. Thickstun, by mail in advance of their arrival, or to see him in person when they reach the college.

FOR FURTHER INFORMATION WRITE TO

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B. Y. P. U. DEPARTMENT

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"We Study That We May Serve."

AFRAID OF WORK

Religious work, if you do not love it, is the hardest work of any. Training young Christians for religious work is the most difficult of all religious work. Many of our adult people realize that and haven't the backbone to face the music. They are afraid of work, that is the reason it is hard to get leaders for our B. Y. P. U.'s this fall. Even right now many of our junior leaders are leaving for school and nearly all of these churches are wondering what they will do and who will take the work. They say, "We have plenty of members who are fully competent but they are not willing." If that is so, it looks bad to the outside world to know that you are a so-called Christian but afraid to work at the job.

Many gas as the excuse, "I have never had any training for that kind of work." We grant you that and more, and that is you never will get any training until you start at it. The best place in the world to get training is in harness. That is where every junior leader got their training, so do not use that old worn out excuse. Just be frank and say you are afraid of work. It is hard work

and the person that is not willing to work hard at the job cannot accomplish the task. Many B. Y. P. U.'s disband because the leader isn't willing to do the necessary work to keep the union going. They fail to have the committees meet, the programs are not planned and are therefore uninteresting and unprofitable in a large sense. Don't sit down on the job. Don't be afraid of working for the Lord for He has promised to be with you even until the end. If you are faithful to carry out the commission, and a part of the commission is to train young Christians, and "to him that is faithful unto death, to him will I give a crown of life."

Be as diligent about your work as B. Y. P. U. leader as you expect your servant to be, if you have one. Are you well blessed if the cook comes every other day? How do you feel when the washwoman brings the clothes in half way done? No. Well what must the Lord think of those who think lightly of his work.

Somebody must do this work of training young Christians. The Lord has done as much for you as he has for anybody else and he is not well pleased when you show the white

feather, when you half way do the job, or when you try to shift the responsibility onto some one else. Have the spirit of the poem written by Edgar A. Guest.

It Can Be Done
Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That "maybe it couldn't" but he
would be one

Who wouldn't say so till he'd tried.
So he buckled right in with the trace
of a grin

On his face. If he worried he hid it.
He started to sing, as he tackled the
thing

That couldn't be done and he did it.
There are thousands to tell you it
cannot be done;

There are thousands to prophesy
failure;
There are thousands to point out to
you, one by one,

The dangers that wait to assail
you.
But just buckle in with a bit of a
grin,

Then take off your coat and go to
it;
Just start in to sing as you tackle
the thing

That "cannot be done," and you'll
do it.

QUITMAN—DESOITO

Last week it was the privilege of

the state secretary to conduct an in-stitute, both at Quitman and DeSoto. Each afternoon we went to DeSoto just five miles from Quitman. A junior boy proved his loyalty to the work by driving us in his car each day over these five miles and back. Thus Cecil Ray had a large part in our week's work.

Each evening at Quitman, beginning at 6:45, a large class of juniors met for the study of the Junior B. Y. P. U. Manual and at 8:15 the Senior class was conducted. The new B. Y. P. U. Manual was used as the text book. There was an intermission between the two classes, at which time delightful social features were had for juniors and seniors. The entire program was a success. Everybody enjoyed it more than the secretary, who will remember for a long time the generous hospitality of the people at Quitman where we made headquarters during the week.

AMARILLO, TEXAS.

Evangelist J. B. Phillips closed a Bible conference and revival meeting with the Baptist Tabernacle at Amarillo, Texas, Sunday night, Aug. 15. Large congregations attended the meeting and forty-four united with the church. At the closing service Evangelist Phillips was invited back for a meeting next summer. He conducted the meeting at Amarillo last October.

Thursday, September 9, 1920.

FOUR MEETINGS

Saturday before third Sunday in July, the annual meeting at Bethany began and continued through the following Friday. Bro. C. M. Morris of Quitman did the preaching and Bro. Rha Walker conducted the singing. Visible results of the meeting were eight for baptism. This was the third meeting for Bro. Morris with this church. We love him for his work's sake. Under his preaching it has been my happy privilege to baptize not only the children of my neighbors and friends, but two of my own children.

On the fourth Sunday in July our meeting began with Hepsiboh church. Bro. M. O. Paterson, of Clinton, did the preaching, which was in a clear, forceful way. Visible results were 29 for baptism, two restored. This was a great meeting, first because of God's power and willingness to save the lost. Second, because of the willingness of the lost to be saved. Men who had grown old and gray-headed in the service of sin were led to see Jesus. Fourteen subscriptions were secured to the Record.

Our meeting began the first Sunday in August at Society Hill with Bro. M. J. Derrick of Sumrall to do the preaching, which he did in a plain, forceful manner. The visible results were thirteen for baptism, 3 by letter, church built up, pastor and people brought closer together.

Eight subscriptions were secured for the Record, with five just before the meeting began, making a total of thirteen.

On Saturday before the second Sunday in August we began a meeting at White Sand with Bro. I. P. Trotter of Shaw, preaching, which was greatly used of God to the salvation of the lost and in leading the saved into greater service for Him. The results were twenty-one for baptism, two by letter, and two of our splendid young men surrendered to preach. Salary was raised from \$300 to \$400. Pastor was given an indefinite call. The Lord has done great things for us whereof we are glad.

J. O. BUCKLEY, Pastor.

NEWS NOTES

Brother Z. T. Sullivan, pastor First Baptist church, Oakdale, La., returned to his old home church, New Sardis, near Mt. Olive, Miss., after several years' active postorate work in Louisiana and conducted a six days' revival service for his home folks, which proved a great success. Truly and surely Brother Sullivan brought the church some soul-stirring messages. Record-breaking crowds attended from beginning to end. The closing service was devoted partly to the ordination of Bros. Z. T. Sullivan and G. A. Bryant as Deacons. M. Walters and W. R. Allman conducting the services. They presented Bro. Zack with a handsome purse of \$100 and he returned to resume his work in Louisiana but God's messages that he brought the people will remain to keep up the new pace set.

S. L. RICHARDSON.

TWO MEETINGS

CENTER HILL: The writer held this meeting the week following the

second Sunday in August. It rained every day during the week, and being in the hammock section the rains and bad roads interferred greatly. Bro. H. C. Cox, our singer, was called to Texas on account of the sickness of his father, and the pastor, Bro. A. J. Darling, was sick. In spite of all this, four young people were saved, all of whom will make good members. Five subscriptions secured for the Baptist Record, the pastor's salary was increased one hundred dollars to be paid monthly, and the writer was unanimously invited to preach in the meeting next year.

BEAUMONT: We were at Beaumont the week following the third Lord's Day in August. This was in many ways a great meeting. The church had been at a low ebb. Some members had been dancing. The Sunday school was dead. Rev. James Spikes is the very efficient young pastor. He is greatly loved and he had matters well in hand for the meeting. Some visible results were nineteen additions to the church, the pastor's salary increased from \$156 to \$3432 for one Sunday, to be paid monthly, five subscribers to the Record, to reorganize the Sunday school, repair and paint church building, adoption of rules of decorum in which was embodied a rule to exclude all dancers, card players and drinkers, unless immediate satisfaction be made to the church. They made a very handsome offering to the visiting preacher and to the pastor. Beaumont will now be a very useful church in a very needy section.

T. A. J. BEASLEY.

M. O. ROBERTS

Brother M. O. Roberts, the subject of this sketch, was born July 5, 1859. He was married to Lucy Anderson on January 3, 1886. Born unto this union eight children, five of whom survive, as follows:

Mrs. Arthur Adams, W. E., H. B. Ruth and Ruby Roberts, together with the widow.

Brother Roberts had been in declining health for several years but his condition did not become critical until a few months prior to his death at which time he was taken to the hospital at Laurel, Miss., for treatment and remained there for some time. His case being hopeless he was brought back to his home near Belmont Baptist church where he had been a member for several years, and where all that loving hands could do was done for him, but on June 15, 1920 the end came. He was laid to rest in the Barnes Cemetery near Belmont Baptist church with a large number present and funeral services were conducted by Brother Ballard.

Our hearts go out with the survivors to comfort them in the dark hour of their sorrow.

MRS. V. O. KNIGHT,
A. B. CARTER,
EUGEN EWALKER,
Committee.

GOOD MEETINGS

Have just closed good meeting at Mt. Pisgah and Fellowship in Choctaw county. These are afternoon appointments and by request of the churches the pastor did the preaching. We had 15 additions at Mt. Pisgah and 18 at Fellowship. The churches were greatly revived.

W. E. FENDLEY.



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MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

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RAMON'S LIVER PILLS

THREE GRACIOUS MEETINGS

Our meeting at Clerk Creek began the first Sunday in August and closed on the following Thursday. We were ably assisted by Brother L. G. Bassett, of Bay Springs. He preached the powerful gospel in an effective manner. The Lord honored our labors with sixteen additions, fifteen by baptism and one by letter. The church was greatly revived and strengthened.

Our meeting at Harmony began on the second Sunday. Bro. B. S. Hilburn, of New Orleans, came to us on Monday and preached until Friday. He is a noble young man, indeed one that loves the Lord and is not ashamed of the gospel. The church was made to rejoice over 24 additions, 17 by baptism.

The church also was greatly revived and expressed their appreciation of their pastor by increasing his salary \$125.00 and calling him back as pastor.

The church expressed their appreciation of Bro. Hilburn by making him a nice purse and voted for him to come back again next summer and preach for them.

Our meeting began at Shady Grove on third Sunday. Here we had to assist us Brother J. A. Johnson, a man who loves the Lord and is familiar with the doctrines of grace.

The Lord blessed the service and nineteen were added to the church, thirteen by baptism and the church was greatly revived. They showed their appreciation of the visiting preacher by making him a nice purse. Also showed their appreciation of the pastor by increasing his salary and giving him a real poundage with good eatables for which we are grateful.

To the blessed Lord be all the praise and glory now and forever. Blessed be His holy name.

W. L. MEADOWS, Pastor.

SOME GOOD MEETINGS

Enclosed find another list of new subscribers. I never found subscriptions so easy to secure before.

I have just closed a great meeting at Burns where we had a good revival with 16 new members.

Last week I was with Bro. Courtney at Mountain Creek, where we had a good meeting. Ten baptized. A list of new subscribers for the Record and pastor's salary raised.

Another meeting with Brother Moore. At Silvarena near Wesson we had 40 additions, 30 by baptism. A good revival of membership and the church expressed a desire to go from fourth time to half time. A list of new subscribers secured. All of my meetings have been good. It seems that the people are turning their steps toward the church and their hearts to God, in larger numbers than ever before.

I will be with Dr. Venable at Decatur next week. You are making a Record and let's all try to make it go.

Your brother in Christ,

J. C. PARKER.

SOME MEETINGS

On the 31st of July I began a meeting at Crooked Creek church, Lawrence county. Bro. J. J. Walker was present and did the preaching

on Saturday. Bro. Wm. H. Evans, of Citronelle, Ala., my helper, began preaching Sunday morning, and preached six days in his usual style and interest. Results were fifty-seven for baptism, eleven by letter, and the church was greatly revived. After being away three weeks I went back and received three others by experience. I then baptized sixty people in thirteen minutes, my deacon keeping time while I did the work.

In my young days I was pastor of this church fourteen years; was away twenty-five years, and have been pastor three years now. One hundred and fifty members have been added to the church since I began my last work here. This is a great old church. It was from here that J. P. Culpepper, S. B. Culpepper, T. J. Dale and J. O. Buckley were sent to preach the gospel of Jesus.

We began a meeting at Poplar Springs, Copiah county, on Saturday, August 7th. Here I had Bro. A. J. Linton for my helper. He did the preaching in a very impressive way. The church was lifted to a high spiritual condition and three were received for baptism.

On the 14th day of August we began at Bethlehem church, Simpson county. Pastor preached Saturday and Sunday at eleven o'clock. In the afternoon Bro. A. E. Lucas came to my assistance and preached three days. We had a great meeting. Results were nineteen for baptism and two by letter.

On the 21st of August the meeting began at Spring Hill, Simpson county, pastor doing the preaching. The meeting lasted six days and resulted in six for baptism and nine by letter.

Bro. W. P. Sandifer was with us and preached two sermons. We also had our own dear Bro. W. J. Gray with us who helped much by his earnest prayers and talks.

Humbly,
J. C. BUCKLEY, Pastor.

GOOD HOPE CHURCH, SMITH CO.

It has been my great delight to be in a meeting at Good Hope church. Rev. D. W. Moulder is their much beloved pastor. He is loved by his people as but few men.

We had a good meeting. Received two by baptism and the church was greatly revived. This church had some noble spirits in it. We secured nine subscriptions to the Baptist Record. This meeting began the 22nd of August and closed Friday the 27th.

R. W. BRYANT.

DUMAS

The Dumas Baptist church has no pastor now, but Rev. G. S. Jenkins has just held a meeting for us. We had some very fine preaching and good singing with young Bro. Moulder as leader of the singing. Five were dismissed by letter and three were added to the church by experience and baptism. \$62.11 was handed to the preacher.—*

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AT THIS SEASON

LOSS OF APPETITE

Is very common. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

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A DOUBLE-UP CAMPAIGN FOR BAPTIST SUNDAY SCHOOLS

SEPTEMBER 26

Literature has been sent to all of the Sunday School Superintendents for the State Mission Rally Day which is to be observed Sunday, September 26.

Our goal in the bounds of the Southern Baptist Convention for that day is 1,500,000 people added to our enrollment. If any superintendent of any Sunday School in the state has not received the literature; let him write immediately to the Sunday School Board, Nashville, Tenn.

The following are the steps to be observed in making the double-up campaign a success:

1. The superintendent, upon receiving his material, will examine it carefully, and map out his plan of campaign.
2. He will then, on the first Sunday of September, present the matter to the school, and call for a meeting of teachers and officers to work out details of the plan.
3. Teams of canvassers will be appointed, census cards printed, territory mapped out, and on Sunday afternoon a complete religious census taken of the church community.
4. The census having been taken, the workers will meet and carefully tabulate the results.
5. Names of prospective members will be distributed to the various departments and classes for invitation and visitation.
6. On September 26 the special "State Mission Rally Day" program will be rendered, attracting and impressing the many visitors, many of whom may be enrolled forthwith.
7. During October an every-member visitation by teachers of all pupils will be made, together with an enthusiastic follow-up by the canvassers for new members.
8. Teacher-training work will be begun, a class or classes being formed for an intensive week's work in a local Sunday-school institute, using the New Normal Manual or other of our teacher-training books.

J. Benj. Lawrence
Cor. Secretary